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Horizons

Challenging Horizons—The Ministry of Mercy

Medical Outreach From Memorial Hospital

By REBA C. HUNSBERGER, M.D., On Furlough From Sialkot, India

IN India the overwhelming task of attacking disease as it comes into the crowded dispensaries and hospital wards, tends to crowd out any effort toward a more constructive program of preventive medicine. One wonders just how much one can do, or how far one can go outside the hospital routine. But needy hands stretched out in appeal from all sides are a great challenge. There is an urge in every doctor's and nurse's heart to go out and teach the poor ignorant people how to live in a cleaner, healthier way. The people at first do not like to change their old ways, but when a woman sees her neighbor benefit by some new idea "those strangers" suggested, her curiosity is stirred and her indifference slowly changes to action in the right direction.

Twenty years ago, when bubonic plague swept over the Punjab and people were dying in great numbers, we went out to many surrounding villages in Sialkot District, armed with syringes and serum to inoculate the people. The district missionary, who was known and trusted among the Christians, went with us and persuaded the Christian group to be inoculated against the dread disease, while the scoffing Moslems stood around refusing any such help. If it were the will of Allah that they die—they would die. So the Christians lived and the Moslems died in great numbers. Two years before a government doctor had gone out to inoculate the people "according to orders," and he had been killed for his efforts. We went again the next year when the plague season arrived. This time many Moslems stood in line and took the "stick" with our Christians. Gradually all prejudice has been broken down. Now if a case of plague appears, families come rushing into the dispensary asking

* Dr. Hunsberger writes: "I am starting work in one of the best hospitals in Philadelphia, working from 9 A.M. to 6 P.M. I am getting some wonderful experience. I felt I should take this opportunity of getting up to date in Medical things before going to India."

for the once dreaded inoculation. As a consequence plague has been stamped out of the Punjab and out of most of India in epidemic form.

"STATION WAGON CLINICS"

Our Station Wagon Clinics have been an excellent means of reaching villages in many parts of Sialkot District. Some village people are too indifferent or too fearful to come into the city to the hospital care. They never have been in a hospital and they are awestruck by the thought of a new and frightening experience. When they are sick they take the easiest way and the customary way of going to the village medicine man or the village barber. A barber not only shaves a man but he opens abscesses, applies leeches and sets bones.

The Station Wagon has been fitted up with two large boxes of medicines, ointments, eye lotions and instruments for pulling teeth and for minor operations. Two nurses, an Indian doctor, Miss McKelvey, our American nurse and I are the usual make-up of the staff. We set out early in the morning and go to a place where the district missionaries are camping, or to some place where the people have been notified of our coming. In this way we usually find our clinic assembled when we arrive. Under the shade of a small tent we open our boxes and begin work. All day the people gather, streaming back and forth across the fields. The district missionaries cooperate in helping to manage the waiting groups. They and our staff members take this opportunity of telling the people the wonderful story of our Saviour. Many have never heard before. What a great privilege it is to give the mesasge of salvation to some one for the first time!

Darkness has settled when we finally arrive home after a long day and a dusty ride. We count these trips well worth while, not from the amount of medical work done, but from the contacts we have made and the confidence we have been able to instill in the hearts of the people. From such visits many will find courage to come into the hospital for necessary treatment. They are very much pleased when we meet them again in the hospital wards; they grasp our hands and remind us that we treated them one day in Piro Chak.

For many years Miss Resham Jacob has been an institution in Memorial Hospital. She came to us from the Ludhiana Training School for Nurses. After several years of faithful work as a staff nurse, we sent her to Lahore, where she had special training in Health Visitors' Work.

In conjunction with the Red Cross of India we opened a Maternity and Child Welfare Center in Memorial Hospital and Miss Jacob was put in charge. For fourteen years she has managed this work in an efficient and remarkable way. She has trained midwives, conducted health clinics, pre-natal and post-natal clinics, Children's follow-up clinics, besides giving lantern lectures to the women of the city on health topics, such as, How to prevent certain diseases which are so prevalent. Miss Jacob put this across to the women of Sialkot with great initiative and success. Two years ago she received

a citation from the government, recognizing her notable work. This clinic has flourished and grown, taking in more and more fields of work.

THE DR. MARIA WHITE MEMORIAL

We have felt especially the need of a follow-up clinic for tuberculosis patients. Some of this has been done through our welfare clinic. This work led on to another need—that of a special ward where we could isolate early T. B. cases picked up in the clinic.

Two years ago the Mission gave us permission and the Women's Board sent us memorial funds in memory of Dr. Maria White to build a nice modern type of isolation ward for early, curable tuberculosis patients. This has been a great boon to the hospital, for now we have an adequate and safe place to isolate and treat hopeful T.B.'s. Many of these patients have been school girls picked up in our annual examinations of Misison boarding school students. The new ward is called the "Dr. Maria White Memorial Ward." It was opened by Lady Glancy, wife of the Governor of the Punjab, March 1942.

Just now the hospital is geared up for war service and is fitted up as an A.R.P. base hospital in case of air raids. We have also offered space for Indian troops if the need should arise.

The Sialkot Hospital stands as the center of many activities. After the war there will be even greater opportunities opened to us. We must be ready to "buy up the opportunity" the Lord sends us and promote in every way possible the spread of Christ's Kingdom in India.

Lights and Shadows in Tanta Hospital

By MRS. W. T. MOORE, Tanta, Egypt

Little limp Nageeya was brought to the hospital by her big sister one day in August, 1941. The only history given of the case was her age, one year and two months. She weighed only nine pounds. The father, a driver of an oil cart, was moving to Port Said so he chose the hospital as a place to deposit his sick child that he thought was going to die. Her mother did not like girls any way. No one came to see her or to inquire for two months or more, although the relatives lived in Tanta. She neither cried nor smiled for a long time, but just lay quiet or put up her little toothpick legs like a chicken. After she became responsive I carried her out into the garden nearly every day. Once I called her "my baby" in front of the nurses; a chorus went up, "no, she's my baby". It was some months before she could sit. alone, and many more before the spindle legs were of use. But she learned to walk and run; before she left she ran half way down the lane from me when I would take her out for her airing. She would make rounds in the ward with the doctor, and was a real mischief. We found out that her big sister was in Tanta, having come to marry one of the hospital orderlies, but when he saw her big white eye he said that his blood curdled. As she was going back to Port Said we sent Nageeya back to her unwelcome home.

American Nurses in Tanta Hospital. Left to right: Miss V. McCormick, R.N., Johns Hopkins Hospital; Miss Elizabeth McKibben, R. N., Columbia Hospital; Isabel Moore, Mayo Clinic.

My next love was Gandhi, or the missing link as we named him. He sat cross legged even to sleep and responded to nothing but food; but he grew and became a real pet in our effort to get him strong enough to walk. At the same time there was another two-year-old who was very ill but as he recovered there was no keeping him down. Once I was carrying the two of them when I met a British M.P. in the hall and he immediately took the pretty child, the one who had been very ill. He grew so fond of the child that he would come twice a day to see him as long as he was stationed in Tanta. How the baby howled when the soldier would leave him!

A mother brought her baby in with a big abscess on its hip. A barber had given him ten injections ordered by an Egyptian doctor. There was only a faint hope of recovery but the mother said that she would stay as long as there was any hope. When the end was near she took her little bundle of humanity and left for her town. But she praised God for directing her to the hospital, especially for the comfort she had received through the Bible teaching. She thanked us over and over again; and came back after a week to thank us again.

I was visiting in the home of one of the hospital servants who had a new baby. When the mother wanted to pick up the new baby she had to put her two year old, Leila, on her shoulder as she could not walk or hardly sit alone. I suggested that she bring the two year old to the hospital, but the husband said that he did not like to, as the hospital was having heavy expenses on account of the war. But when I told him that we had other free cases he brought her in. At first she would not take any food except bread so she had to be force fed porridge and orange juice. Now she is walking around her bed and trying to talk to her room mates, one of whom is a similar case. Her other roommates are two

Little Nageya, brought to the hospital at the age of one year and two months, weighing nine pounds. After one year of loving care a bright child of normal size and weight

burnt cases, one quite badly infected before she came into the hospital and she is taking a long time in healing. This little girl is old enough to learn Bible stories so we hope for a lasting benefit in her life. Once we had seven little boys in the same room at the same time; we hope they remember the stories still. There were two bigger boys in the men's ward for over a year; they had to have many operations before their crippled legs could walk again.

They heard the stories of the whole Bible and saw the lovely lantern pictures at night. Two boys from first and second class would come down in wheel chairs for the pictures. One of them had had typhoid fever with serious complications for some three months; the other had been a second passenger on a bicycle when an army truck hit the bicycle. Both of these boys knew all the bad words of the country and had to be curbed daily; not only boys but many w o m e n both non-Christian and Coptic swear, the former by the prophet and the latter by the Coptic saints.

A Greek girl on her way home from her uncle's wedding was thrown out of an automobile coming from Alexandria. She received a spiral fracture of her left leg. She was brought to the hospital about seven o'clock at night; for the first four days she complained of her pain and bad luck. Then she began to praise the Lord for the accidents which had brought her to the hospital where she read the Bible for the first time. She is now teaching her family out of her Greek Testament; they were unbelievers before. "My word will not return to me void, but will accomplish that which I please."

Little "Chandi," who is a living demonstration that food and care will develop a healthy child.

Tanta Hospital: Martha McKeown Memorial Hospital, Tanta, Egypt.

Modern Industry

Industrial Training as Related to Our India Mission

By MRS. F. A. WHITFIELD, On Furlough From Gujranwala, India

JESUS fed the hungry when He was here on earth as truly as He healed the sick and ministered to those in spiritual need. And so, I believe that He would have us try to help men and women and little children get enough to eat and to wear, as well as to introduce them to Him as their Saviour. In India there are many who need such help.

With an area only two-thirds that of the United States India has more than three times as many people. A recent careful survey shows that at least seventy per cent of her four hundred million souls are dependent, for the most part, upon scanty crops. That percentage has increased during the last twenty-five years because so many artisans, formerly engaged in handicrafts, have beeen forced out of such work by the introduction of machine-made goods. They joined the already large rural population attempting, ofttimes, to till worn-out land without the application of modern methods. They had not the means to buy sufficient tools, to pay for the enrichment of the soil, or to experiment with new seed. India's cultivated land is today having to support an almost impossible number of people and great masses of them are always hungry.

In an effort to help them find ways of producing enough to live decently, the Agricultural Institute established in Allahabad, North India, by Dr. and Mrs. Sam Higginbottom has done a wonderful work. The graduates have gone out as teachers to other centers and the results of research and experimentation at the Institute have travelled far and wide. But there is an urgent need for industrial training, as well as for more of the agricultural, so that the land may be partially relieved of its terrific burden. Particularly is this true for our Indian Christians.

Perhaps it is timely to explain here that through the generations trades have been quite generally passed on from father to son, the skilled ones being largely monopolized by the non-Christians. Most of the Indian Christians come from its unskilled classes. In earlier years, if one of their lads wished to learn carpentry, for instance, and went to the village carpenter, a Hindu, some such dialogue as this probably took place:

Boy—"I want to be a carpenter. Will you teach me?"

Carpenter—(Looking closely at the boy)—"Let's see. You are a Christian, aren't you?"

Boy—"Yes."

Carpenter—"Well, if you will become a Hindu, I will teach you."

And the boy would turn sadly away for he could not give up his religion. We are glad to say that in many places he need not now do that in order to learn a trade. Missions are more and more realizing this need for industrial training and are seek-

ing to promote it in their schools. This is in line with the Madras Conference's position that "The task of helping to improve the economic condition of the Christian community is an essential part of the ministry of the church."

Dr. and Mrs. Wiser in their recent book *For All of Life* say, "The people we want most to help are chiefly the unskilled laborers whose fingers are clumsy and horny from coarse, heavy work, whose bodies are weakened from fevers and lack of food, who are often untaught in standards of honesty as applied to work for others, and are illiterate. Their tools are crude and awkward. These must be studied and, if need be, remodeled. Most necessary of all is to change the attitude of the workers toward their work. Too often labor is associated with degradation and serfdom. Work is something from which the high-born and the clever can escape; those who cannot escape it are looked upon by themselves, as well as by others, as low-born or stupid, or both. The lack of sufficient skill, the degraded state of most menial laborers and the increasing importance of large industries in many countries hitherto almost entirely rural in character—all these are affecting the spiritual as well as the physical lives of men, Christian and non-Christian. And they are, or should be, of concern to the church which believes in a Master like ours." Mission schools with personnel and equipment for industrial training have been teaching new skills to some and showing others, inheritors of certain crafts, how to do their work better.

THE PROJECT METHOD

The Presbyterian school at Moga, in the Punjab, has been so successful in its use of the project method in arousing the interest of students that the attention of the government and of other educators throughout India has been drawn to it. Let us watch a group of Moga pupils build a house, which is the project of their

A Scene in the Carpenter Shop of the B. I. H. Gujranwala, India

particular class. It is a simple house, but carefully designed. In it centers not only their lessons in reading, writing and arithmetic but also those of sanitation and cooperation —added to the mechanical skill that has been acquired. The work is done with tools almost like those in ordinary use—improved but not improved beyond reach. "This school," says one of their Board Secretaries, "is training men not for 'white-collar jobs' but to return to the villages where dwell about nine-tenths of the population. In this environment of crying need for uplift in sanitation, better housing, ventilation and light, cleanliness and pure water, they find their opportunity to demonstrate better living and to teach it to others. This is quite as necessary as better methods of agriculture and instruction in carpentry, tailoring and other trades. It is a training not merely in the technique of these industries but in their relation to life."

"THE B.I.H."

Coming to our own denominational work in India, we find that industrial training for our Christian boys centers in the Boys' Industrial Home and Technical School at Gujranwala. It had its beginnings early in this century when our Mission, along with others, was asked by the government to help care for the orphans left in the wake of the terrible famines of that time. It was all the home those boys knew and those in charge sought to equip them for life by training their hands as well as their hearts and minds. From learning to weave they went to chair caning, carpentering, shoemaking, tailoring and blacksmithing. As those orphans grew to manhood their places in the school were taken by other lads from our needy Christian homes—lads who wanted to learn these trades. So it became the fixed purpose of our Foreign Board and of the Mission to perpetuate this institution in order that our Christians might have opportunities otherwise denied them—that life for them and their families might be made a little fuller and that they, in turn, might be able to share in the self-support program of our Indian Church.

The boat made in the B. I. H.

The last twenty years have seen many additions to those early trades. (Weaving has been dropped because of the widespread use of factory-made cloth.) When Miss Anna A. Milligan visited India a few years ago, she wrote home to the Y.P.C.U. contributors whose gifts had provided a new dormitory and a water tower for the B. I. H.—as the school is commonly called—, "Mr. Whitfield showed me all over the plant day before yesterday. The photographs and movie of it you have seen are absolutely true to life. There the boys were, big and little, learning to work with their hands and preparing themselves for a life of usefulness and self-support. They were mending, repairing and building anew. It seemed to me they were doing every possible kind of industry of which I had ever heard and many of which I was absolutely ignorant."

With the introduction of motors there came a demand for trained drivers and motor mechanics. From there it was a natural step to add equipment and staff for the training of welders, machinists, etc. There has been a great demand—even among non-Christian employers—for young men trained along any of these lines as they represent skills that have come in with the modern machine age and which the non-Christians have not yet had a chance to monopolize. This has helped to make training in the B. I. H. a thing to be desired. So far as I know, no boy who wanted it and who could qualify for entrance—as being sixteen years of age or older and as having completed at least the sixth grade in regular school subjects,—has been refused a chance. Many of our boys have gone beyond the sixth grade before coming to us. Some have been High School graduates.

For some years Mr. C. C. Millson and Mr. F. A. Whitfield have been the missionaries set aside for this particular work. With all the visible growth in the character of the school, they would feel it was a failure if they had cared only for the technical skill imparted to the boys. They, and various Indian members of the staff, have tried to lead the individual boys to an acceptance of Christ as their personal Saviour. I have memories of many times when different ones were received into the membership of the local church. To lead them to such a step, as well as to nurture them afterward, in addition to the regular Sabbath services, daily Bible instruction is given in the early morning chapel services, evening prayers are held with the dormitory "house-father" in charge. Christian Endeavor meetings are held one evening each week and work is shut down early on Wednesday afternoon that students and staff may attend the congregational prayer meeting. All do not avail themselves of these privileges—nor do all exhibit always the Christian spirit in their daily contacts—but that is the ideal that is held before them. May the more abundant life for them bring with it a spiritual fullness as well as the means of satisfying their physical hunger. As they return to their villages or take positions in larger centers, may they truly be "epistles known and read of all men." I bespeak for them your earnest prayers.

The New Village

By E. M. BAILEY, Ph.D., On Furlough From Egypt

SOME years ago, when the writer was in his first year as a short-term teacher at Assiut College, he made a trip with a number of others from the Assiut Mission Circle to visit the famed ruins of Tell el Amarna. Among the photographs taken was one of the party astride a rather dejected looking donkey with an open guidebook in his hand. It was not a very flattering picture but it did have a certain air about it with the wide expanse of desert, the solitary rider, and a break in the distant sky line where some palms waved high in the air. In the joking which went on about the photo, there was one comment made which has stuck in my memory ever since. One speaker remarked that this picture pretty well summed up his preconceived ideas of a missionary, namely a solitary, sun-helmeted figure riding out into the desert with an open Bible in his hand and a palm tree some where in the background.

If that is your mental picture of the modern missionary, it needs a bit of retouching. The missionary goes with the open Bible in one hand, just as he has always done, and woe betide him if, in his effort to include too many other items from modern life he leaves it behind, but in his other hand he may carry a bewildering variety of tools to assist him in his labors in the Kingdom of God. He may carry a library, a plow, a printing press, a machine shop, or some thorough-bred stock. His task is as wide as the needs of man. His interpretation of the Master's words concerning the abundant life are as broad as his own conception of life itself and has been constantly broadening across the years.

CHRIST CENTRAL

It is our firm belief that the new village, of which we are now thinking, can come only through new life, Christian life, lived by members of that village. Upon what does that new life chiefly depend? A study of church history reveals that the pendulum has swung back and forth from emphasis solely upon the spiritual to an over-emphasis upon the worldly or temporal. It would not take a very profound study to reveal that a spirituality which tries to deny the claims of the body, and a social service program that forgets man's need for a vital fellowship with Christ, have been equally futile as a basis for a full life.

Christ himself has given us more than a hint as to what is needed for that more abundant life of which he taught. He constantly emphasized that the spiritual must be the center of everything. Get right with God he said in effect to the sick, the poor, the hungry, the rich, and the religious leader alike. After that he proceeded to heal, to feed, and to minister to the physical need of the hour.

Such must be the method of the Church of Christ, if it is to make its full contribution toward the

building up of his Kingdom on earth. We must go with the Bible in one hand and then be prepared to offer with the other, as far as our resources permit, the physical and temporal tools for the fuller life. It is not a question of either/or but of both/and.

The village of which the writer is thinking in connection with this whole subject of village life is Edmu. It cannot yet be claimed that much progress has been made toward the ideal of a new village, but we have at least made a start. What are we doing in the village school there toward the development of the spiritual life?

What we are doing along this line is so similar to what other mission schools are doing that we have frequently yielded to the temptation to talk about the more novel features of our program.

We do have a very positive program, however, evident and open in the Bible classes, daily devotions, the dramatization of Bible stories, less public but none the less real and perhaps even more effective in the constant, untiring emphasis by teachers upon service and upon Christian living in the every day situations of school, home, and village. We have ample evidence of positive results in more Christ-like living, and believe we share with the village church in the numbers of those who have made a stand for Christ.

As we look to the future we plan to make still more effective this side of our work. We hope, for instance, to expand the dramatization of Bible stories into a positive evangelistic activity in the communities around us; to develop the present embryo course in ethics for those who are forbidden by the government to attend Bible lessons because they are Muslim in faith; to get a seminary-trained man to spend several years with us and actually work out suitable Bible lessons for village schools and village congregations.

THE VILLAGE SCHOOL

The development of the mental life is the commonly accepted task of every school, and Edmu is no exception. Space and the character of this magazine suggest that a discussion of our scholastic program, which would, of necessity, be more or less technical, be left out of this

A Comfortable Village Home in rural Egypt, illustrating the new ideas that have found their way into the "New Village."

presentation. We will pass on then to the activities which have to do with the physical side of life.

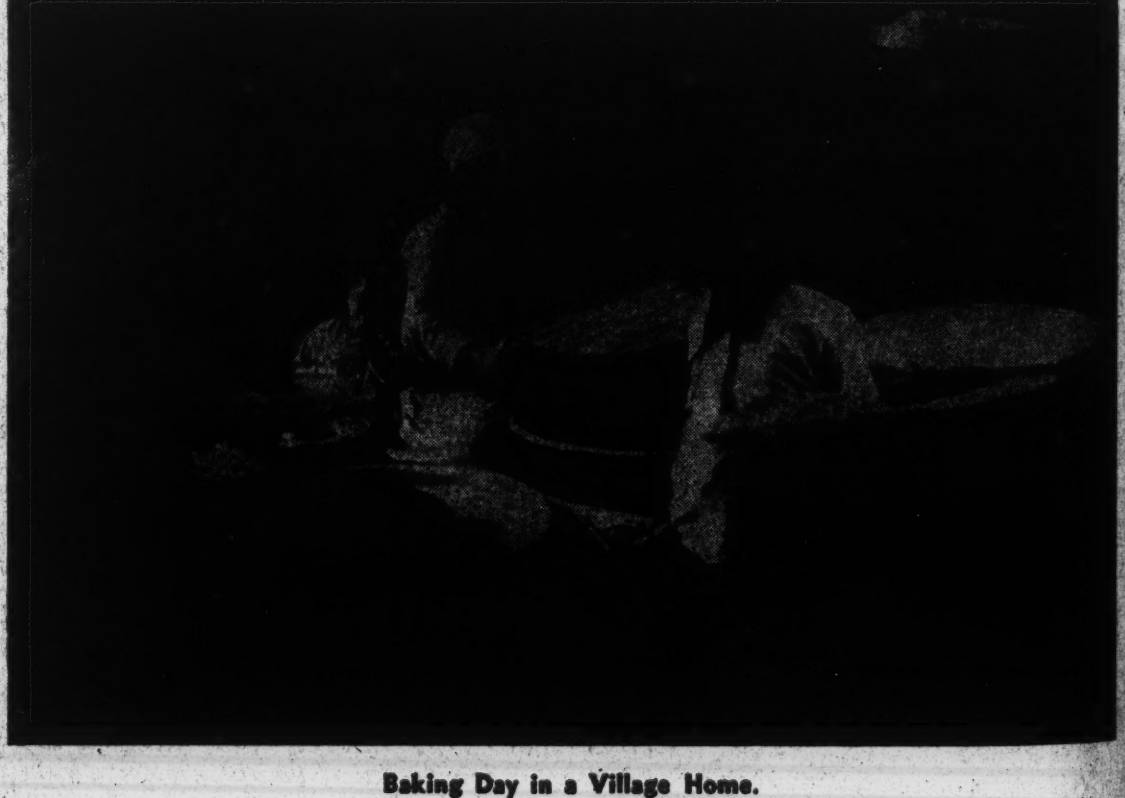
We speak frequently of certain activities as being spiritual and of certain others as being secular. Such a distinction ought not to exist in the mind or life of the Christian. He should look upon all of his life as sacred. In the humble tasks of his field and home he is a partner with God, and ought so to regard himself. Our task at Edmu is to help humble folk realize this relationship and to make the executions of daily routine more truly holy.

BUILDING THE HOME

The health and happiness of the villager depend in no small measure upon the sort of home in which he is born, and from which he goes to his daily toil. Much of our thought then, is directed toward the home. And since the girls are more important in determining the character of future homes than the boys, we have made a special effort to develop home making courses for girls.

A sewing course works up gradually from a beginner's lesson in threading a needle to third- and fourth-year girls making their own dresses, which we think not bad for ten or twelve year old village girls.

We now have a room, built much like an ordinary village home, but just a little better than most of them, which is used as a home making department. It is a single room measuring about 5x7 meters with a slightly smaller courtyard behind. The furniture and furnishings are as simple as the normal village home will afford. A low table, a mud brick bench along the wall, mats to spread over the floor, a single small cupboard under the window to store the clay pots used for cooking, com-



Baking Day in a Village Home.

plete the equipment. The family oven is built out in the court rather than in the room so that smoke may not fill the eyes and lungs of inmates, nor soil walls whitened with lime. Then there is a small latrine pit and little corner bathroom. Not a very luxurious bath. It has no hot and cold running water, tiled wall, or porcelain tub. It is only a corner of the court with a mud plastered cornstalk wall and cement covered brick floor from which water can drain into the pit. You have to heat your water in an empty oil tin over the open fire outside and you will have to simulate the shower by pouring the water over your body. But given the will to do it, one may get just as satisfactory a bath there as in the finest bathroom money can buy.

Health depends upon adequate diet, adequate both as to quantity and quality. Several years ago we began keeping a yearly record of height and weight of the pupils. One of the check-up days the pastor of the local church was helping with the task and he remarked that there was a striking parallel between the height-weight figures and the economic status of the families. Children having had enough to eat were taller and heavier, though nearly all were below what would be considered normal for their age in the U. S. A.

It is our hope to do something for better health by teaching about foods, by stimulating greater use of vegetables, by teaching the girls how to keep houses clean and babies protected from the parasites which constitute such great health hazards. We hope to augment incomes by introducing cottage industries and part time activities which make profitable use of time now wasted.

But not all of the home life depends upon the wife. The husband, too, must do his part so we are trying to teach the boys to take their share in the keeping of a place clean by teaching them how to do the work of the school. Sweeping floors is no novelty for an American boy but for a schoolboy in Egypt to undertake the cleaning of his own schoolroom or playground is quite a new idea.

A class in the working of palm branch ribs has learned to make chairs, beds, crates, and other useful household articles. We are hoping to stimulate the interest and ingenuity of the boys in the use of this simple, inexpensive, and easily worked material, to a far greater extent. For a woman who has stored her pots and pans in a corner of the kitchen floor, even a simple store cupboard from palm branch ribs is a great boon, and for a family which has slept on a single mat on the floor, a bed that gets them up off the damp ground is something rather wonderful.

To tell of accomplishments and ideals in the agricultural work we have time for very little. So far we have worked along the lines of having the boys carry their own responsibility, renting from the school just as their fathers rent, and then keeping their books to show how their business affairs are progressing.

We hope to extend this side of our work very greatly, bringing to the little farmer, who has an acre or two only, something of the knowledge that is available in the schools he can never attend. Helping him help himself might be a brief summary of what we hope to accomplish.

Helping The Shullas Help Themselves

By ELSIE E. GROVE, On Furlough From Doleib Hill, The Egyptian Sudan

WE wanted so much to help the Shulla people, the women and girls especially, and how could we best do it? Schools to teach them was the answer. So to school we went. The girls came, in numbers at first, to see what we were going to do, but they came with babies in arms and toddlers by their side. In tune to a squawk here, a lusty scream there, the angry protests of youngsters, and the quaint weird lullabies of the girls trying to quiet and soothe, we tried to teach readin', 'ritin', and 'rithmetic.

There were dirty faces and dirtier hands,—if such a thing be possible,—there were sore eyes and running noses, there were open pussy sores, and flies galore having the time of their life in infected eyes and open sores, and I was trying to help them by teaching them the three R's and all of the other teaching that goes with our western ideas of school. Obviously, some other kind of teaching was necessary. We would teach them to wash their hands and faces and those of the kiddies as well, so soap and water were brought. Then they could be taught to wash out the eyes of all with boric, then after they had learned all of this we would have them do all of this at home before coming to school as all well ordered schools do.

"But we have no boric". "We have no cotton". We have no soap", and "Why should we carry water a long distance from the river when we can wash our hands and faces at school?" It made no difference to them whether they were clean or not so if the foreigners wanted them to be clean let them have the bother.

"I don't want to read". "I refuse". "I won't do it", was all to often the response when called upon to read or write. "Of what use will it be to me"? And I echo "Of what use?" They had no need of it in their village lives, but if the foreigner wanted them to do it they would come to please,—but with the hope that now and again they would be given something to eat or be given a little work that they might earn a little money.

We must also note that most of those who came to school had brought little brothers or sisters into the dispensary for treatment—mostly for sore eyes—and the school was only a way station in which to stop for a time; few came for school only. A little tot would come carrying a baby sitting astride a hip hunched away out of shape to make a comfortable seat for the baby as well as to make it possible for her to bear the load. Then the upper part of her little body was screwed in such shape as to make it possible to encircle the baby with both arms to hold it securely, and so the baby was brought from the village and returned,—a load I would not want to carry even one-tenth of the distance. It was good neither for the tot nor for the baby. Infant mortality is staggering and the attitude toward it fatalistic. "Isn't it God who takes them?" Could we do anything to help here?

"I'm hungry", or "I haven't had anything to eat today", was heard

over and over again, and their emaciated little bodies witnessed to the truth of their plan. Two meals a day if there is food in the house, otherwise, one or none, depending upon what is in the hut or can be got. They are hungry all of the time and that not only because they have not food in sufficient quantity but also it is not sufficient in variety to give all needed vitamins and minerals so that their bodies can make proper use of what they do eat. Can we give help in this matter.?

If we do not give them help in the physical realm what can we expect of them in the mental or spiritual realms? "I was hungry and ye gave me no meat",—"Inasmuch as ye ministered not unto one of the least of these . . . ye ministered not unto me", said our Lord, and taught us that His Gospel is for the Whole of man, —"For All of Life", if you will. But we cannot feed all of the hungry,—even if we could we would do more harm than good by so doing, for we would pauperize them. We can only help them by helping them to help themselves. To the village we must go and help them to raise the food they need. To the village we must go and help those mothers take proper care of their babies, teaching them that the baby needs sleep and rest and is far better off in a basket covered with fine fish net to keep out flies than being dawdled and knocked about by a tiny tot. A simple basket and the net can both be made by them.

When we tried to stir up in them a desire to help themselves we stumbled into ignorance, superstition, custom, inertia and all sorts of difficulties, little less than insurmountable.

I called to visit one of the school girls sick with dysentery. I hap-

A Shulla Girl beside her Mother and baby brother or sister. Once a very naughty girl who cut off the missionary's flowers but who decided to raise limes, dearly loved fruit. Here she stands behind the little tree which she had planted.

pened in just after there had been an accident. They must be shown how to care for such a situation that the flies be not a menace to other villagers who were preparing their evening meal in huts clustered closely about. The whole being cried out, "Oh, how can we help them?"

Here and there in the village were low places from which earth had been taken for building purposes. During the rainy season these became standing pools of water where malarial mosquitoes bred in great numbers. Malaria sapped the life of the people. We showed them how these pools could be filled in very easily by filling in one of them, with their help, by throwing in their garbage and the weeds dug from their fields. When we encouraged them to fill in the others, with a shrug of their shoulders they said, "It's too much work. We'll go to the Mission for quinine when we get malaria".

For real teaching there must be real interest in the subject taught and what could we find which they would like to learn? After casting about for some time it was found that the making of quilts, for use both by day and night, would hold their interest. They wanted to have something to keep them warm. So we spent hours cutting out quilt patches and we solicited quilt patches from individuals and societies and we taught them to sew. Sewing brought both women and girls to us and while gathered together to sew, other things were taught as well,—things "for all of life." One hundred and twenty-five different women and girls have made quilts and others are asking for them. Quilt making is still our best card for drawing and holding girls and women. Post card size quilt patches will be my best means of starting in when I return to Doleib Hill and are always my best means of opening up new work. You can every one help in this work,—Send along post card size patches.

After months of trials and tribulations, disappointments and happy surprises we now have a house in the village built by the villagers dedicated as a Church and Community House,—a House of God and House of the People. Surrounding this house is a plot of ground to be used as a garden. In this Church School, General Welfare Center, and Garden Plot, with your prayers and God's help, we are hoping to bring our people the Gospel "for all of life".

Program Suggestions

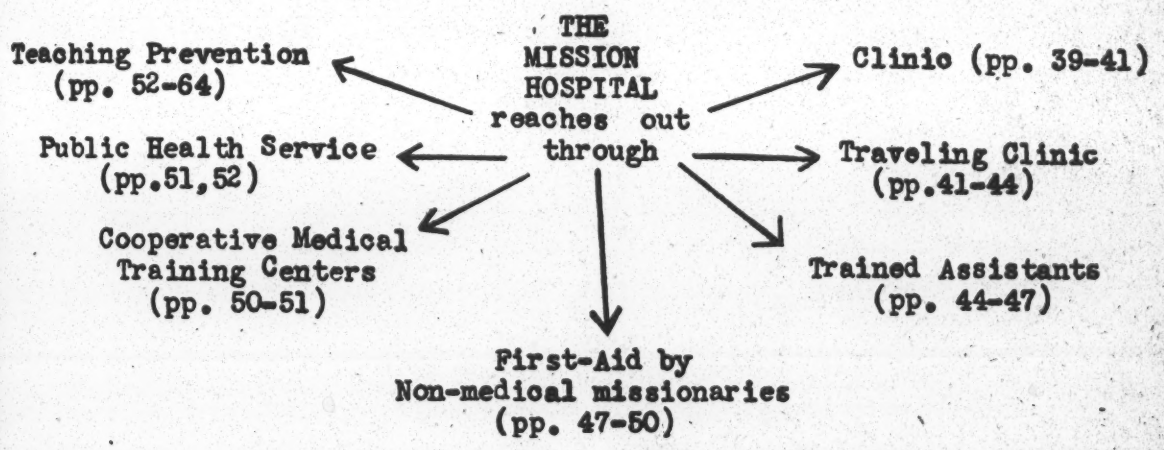
By MRS. E. D. McKUNE, Nampa, Idaho

THEME: CHALLENGING HORIZONS

I. IN THE STEPS OF THE GREAT PHYSICIAN (*Chapter II—For All of Life*)

1. *Introduction*: Mention the importance of medical missions in world evangelism (pp. 38, 39).

2. *Chart*: The Outreach of the Mission Hospital. (Make on large poster or wrapping paper previous to the meeting. Or sketch on blackboard as each method is mentioned. One person may present all "outreaching methods" or seven may be used.


THE MISSION HOSPITAL reaches out through
Teaching Prevention (pp. 52-64)
Clinic (pp. 39-41)
Public Health Service (pp.51,52)
Traveling Clinic (pp.41-44)
Cooperative Medical Training Centers (pp. 50-51)
Trained Assistants (pp. 44-47)
First-Aid by Non-medical missionaries (pp. 47-50)

Perhaps this poem sums up the far-reaching ministry of the mission hospital:

THE MISSION HOSPITAL SPEAKS

I stand by the side of a river
That carries its freight to the sea.
There's never a port of any sort,
But sends her sons to me.
To me, from the ships on the river
They come to be eased of their pain;
But when they at length regain their strength,
They're off to their ships again.

I stand by the side of a current
That's deeper by far than the sea,
And storm-beaten craft of every draught
Come in to be healed by me.
But some have more sin than fever,
And some have more grief than pain;
God help me make whole both body and soul
Before they go out again.

—*Hyla S. Watters, M.D.*

3. *Other Helpful References*:

National Geographic Magazine, November, 1943. Ask someone to read "The Healing Arts in Global War" by Atwood (p. 599 ff.), and give opinion as to probable effect these arts may have on post-war mission work.

Christian Education in Rural Asia and Africa, by Sailer—Chapter II.

A Doctor Carries On, by Lambie (Reading Course Book).

Into All the Villages, by Lamott—pp. 32-36 (Illustrated booklet, 25c).

United Presbyterians and Modern Miracle for Lepers (Literature Department).

II. MODERN INDUSTRY AND THE NEW VILLAGE (*Chapter III—For All of Life*).

This part of the program may be

presented by two persons—"the Questioner" and "the Answerer". Each reads the chapter carefully, then they meet once to rehearse. Maps of Asia and Africa should be used. Questions might include the following: (Page numbers indicate source of answers).

1. What relation does "work skillfully done" have to missions? (p. 65)
2. What are some farming customs of India, Africa, Burma? (pp. 65-68)
3. How have these men or institutions "reached out" through Agricultural Missions:
   a. Sam Higginbottom in India? (p. 68)
   b. University of Nanking, China? (p. 69)
   c. Brayton Case in Burma? (p. 71)
   d. Dexter Lutz in Korea? (p. 72)
   e. Gideon Wang and Sung Chihsiang in China? (pp. 73, 74)
   f. A Christian apothecary in India who "saved himself by serving others"? (pp. 76, 76)
4. Who is John H. Reisner? (pp. 77, 78)
5. Girls are being taught what "venture"? (pp. 78, 79)
6. On p. 81 we read, "There has not been a general acceptance of industry or industrial training in the mission program". Why? Do you consider it a necessity? (pp. 79-86)
7. What relation does "work with the hands" bear to an interest in church and stewardship, and to transformed lives? (pp. 86-92)
8. Does the United Presbyterian Church have agricultural and industrial missions and missionaries? Name and locate on maps of India and Africa. (See Prayer Cycle)

OTHER REFERENCES AND MATERIALS

Articles in this Missionary Magazine by our missionaries, related to the topic.

The Gospel and the Plow by Sam Higginbottom.

Christian Adult Education in Rural Asia and Africa, by Sailer, Chapter III.

Collect and display pictures of village life in various lands.

Write to our Board of Foreign Missons to inquire about availability of slides or movie on the B.I.H. in India.

HONOR ROLL

PRESBYTERIALS REPORTING DELEGATES TO THE 1944 W.G.M.S. CONVENTION

Monongahela Presbyterial—Report received October 12, 1943
Idaho Presbyterial—Report received October 18, 1943
Spokane Presbyterial—Report received October 25, 1943
Philadelphia Presbyterial—Report received October 28, 1943
Cleveland Presbyterial—Report received November 4, 1943
Kiskiminetas Presbyterial—Report received November 5, 1943
Puget Sound Presbyterial—Report received November 5, 1943

Suggested Devotional Service

For Program—Study on "Challenging Horizons—The Ministry of Mercy"

By (MRS. C .W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1943: MOUNTAINS OF THE BIBLE.

January: *Mount of Temptation.* Matt, 4:8-10.

Feature a placard on which is printed:
"Face the NEW YEAR wit hthe OLD BOOK.
Face the NEW YEAR with the OLD PROMISES.
Face the NEW PROBLEMS with the OLD GOSPEL.
Face the NEW LIFE with the OLD REMEDIES."

Opening Thought: "What men need today in this time of trouble is not a way out so much as a way of high and manly living within."

Prayer: "Our Heavenly Father, as Thou hast enriched and filled the past with Thy presence, we pray that Thou wilt go with us into the time we have to live upon the earth, and into the time which we are to live forever. Make us increasingly alive to the sacredness of life, the wealth of its opportunities, the seriousness of its claims upon us. In Christ's name we pray." Amen.

Scripture Reading: Matt. 4:8-10.

Leader: Christ's response to this third temptation of Satan challenges us to a consecration of our life and our all in the service of our God.

"He's true to God who's true to man; wherever wrong is done
To the humblest and the weakest, 'neath the all-beholding sun,
That wrong is also done to us; and they are slaves most base
Whose love of right is for themselves and not for all their race."

Song: Bible Songs Hymnal No. 45.

Scripture Reading: I Cor. 13:1-3; Col. 3:12-17; Heb. 13:1-3; Jas. 2:12-17; Matt. 25:31-46.

Poem:

"The voice of God is calling
Its summons unto men;
As once He spake in Zion,
So now He speaks again.
Whom shall I send to succor
My people in their need?
Whom shall I send to loosen
The bonds of shame and greed?

"We heed, O Lord, Thy summons,
And answer: Here are we!
Send us upon Thine errand
Let us Thy servants be.
Our strength is dust and ashes,
Our years a passing hour;
But Thou canst use our weakness
To magnify Thy power."

Prayer: (See 11, 19, 26, 29, 30 Days in the Prayer Cycle.)

Song: B.S.H. No. 44.

Closing Thought: "At the close of life the question will be not, how much have you got, but how much have you given; not how much have you won, but how much have you done; not how much have you saved, but how much have you sacrificed; how much have you loved and served, not how much were you honored."

Methods for Organizing and Carrying On Large Mission Study Groups

By MRS. W. J. HARPER McKNIGHT

THIS is an attempt to reproduce, at the request of the Editor and numerous others, the highlights of a Conference conducted on the above subject at the recent W.G.M.S. Convention in Pittsburgh.

With the thought that what has been done and repeated year after year with increasing success in one church, can, with certain adaptations to local needs, be done in other churches, we are happy to share with others the experiences we have had with Mission Study Classes at the Kenmore Church.

Especially are we eager to present this as a real *Challenge* to the men, women and young people of our churches in these days when it is so essential that there be awakened within our hearts a new unselfishness, a greater love for and deeper understanding of the people of all nations, races and colors.

Concerning the details of the class, perhaps the most outstanding thing is that it is composed of *men*, women, and young people and has a total enrollment of over two hundred each year. We meet once each week, on Wednesday evening, for five consecutive weeks beginning the middle of October and finishing before Thanksgiving. While the class was originally held in mid-winter (January and February) we found several years ago, that the Fall period fitted into our church program more advantageously. Continuing, I should like to repeat the seven-word outline given at the convention which represents the seven fundamental things that have contributed to the success of this enterprise.

I PRAYER. We undergird the class with a strong spirit of prayer—publicly, from the pulpit, at Wednesday evening prayer meetings, in the women's weekly prayer group, at Women's Association, etc., for many weeks preceding the class. In private prayers also, we have a long list of people who pledge themselves, by signing a special Prayer Pledge weeks ahead, to pray daily for the success of the class and for the teacher. If space permitted we could relate many thrilling experiences in prayer which we have had.

II PSYCHOLOGY. By this, we mean giving the whole project a big build-up—selling it to the whole church and community, making it seem a big, important, significant part of the entire church program.

Be so genuinely enthusiastic about the whole idea that people become convinced that you've *got* something—something so vital, so valuable, so desirable and so important that they want to share in its benefits also. A kind of contagious enthusiasm, in our opinion, is a very essential, though too often neglected, element in church work. After all, we Christians have everything the world needs and yet we are so luke-warm about it.

It was this very enthusiastic spirit among the women of our church

which aroused the interest of the men a number of years ago to such an extent that they became an active part of the Mission Study enterprise. The reader will readily recognize the fact that a class of this size very naturally has had an evolutionary background having started many years ago with small beginnings and being confined to women—as is too often the case with the missionary program of a church.

III PLANNING Early. As has been intimated the Mission Study class is just as definite a part of our church program as any other activity—in fact it is one of the highlights of the entire set-up. Since our whole church program is set up for a year ahead by the Central Emphasis Committees with the Pastor, there is always a Missions Committee in existence, therefore it is possible to have early and *continuous* planning for the class. We attribute a great deal of our success to this. The committee consists of two representatives from each of the major organizations of the church; Session, Trustees, Deacons, Brotherhood, Women's Association, the three Young People's Societies and the Bible School, making a central committee of approximately twenty *every one of whom works.* More than this, these representatives of organizations draw in others from their organizations to act as sub-committees so that there is a group of 50 to 60 actively promoting the class.

We scarcely need to emphasize the value of this for it is an established fact that the more people interested in promoting such a project, the more successful it will be.

A suggested list of officers and sub-committees can be given though it is necessary to change the line up from year to year according to the nature of the study, also to vary the entire procedure in order to maintain interest and enthusiasm over the years.

It is always necessary, of course, to have a General Chairman, a Secretary and a Treasurer. Incident to the latter, the class is self-sustaining financially, an offering being taken each evening out of which all expenses are paid and a generous contribution made to the object of the study.

The duties of the following sub-committees will be enlarged upon as we proceed: Poster, Invitations, Recruiting, Attendance, Display, Librarian, Devotions, Music, Projects, Ushers, etc.

IV PUBLICITY. There are several angles to this phase of the work. First, publicity in the Press is helpful and wise as is all church news one can possibly get before the public. Some one with a flare for this kind of thing or with good contacts can handle this angle of the work advantageously.

Secondly, Posters have proved to be a very striking and beneficial aid to publicizing our class. Our High School Young People, some of whom have most unusual artistic ability have made wonderful contributions of their time and ability over the years, producing large Posters which have been widely displayed. We start posting these four weeks before the opening of the study using different ones each week. These have caught the attention and interest of the peo-

ple and have been the means of arousing the interest of the young people themselves together with their parents and friends.

A third phase of publicity is the preparation of c a t c h y little "slingers" which are handed out at the door as the people leave church services one and two weeks preceding the class. And finally the preparation of the "official" programs or invitations, a large number of which are printed or mimeographed and which contain all of the general information necessary as well as the complete program, themes of the lectures, devotions, etc. The distribution of these to the entire congregation, as well as all efforts pertaining to the promotion of attendance is the task of the Recruiting Committee. We use the word "Recruiting" to distinguish it from the Attendance Committee whose duty it is to register the attendance at each class.

Space forbids the enumeration of other novel and interesting methods we have used to generally publicize the class and enlist attendance. But many ideas will present themselves to a Committee which is genuinely interested in promoting such a project.

V PREPARATION. This concerns particularly the preparation of the room in which the meetings are held. We are confident that the creation of an atmosphere in keeping with the subject is of great assistance, therefore a great deal of attention is given this angle under the direction of the Display Committee. Much use is made of maps, all kinds of charts and picture maps, pictures, posters, flags, etc. Also special displays both from personal sources and from loan departments of local Museums. In the case of the study on China several years ago we had magnificent displays from the latter source—a different one each evening. Last year in the study of Latin America the members of the class and their friends contributed many interesting displays.

The Home Study this year will provide an unending source of display material — e a r l y American things, and what home does not possess some precious heirlooms. Also the wonderfully interesting things in the homes of the different peoples who make up America — things precious to them, which can be of an educational nature to us, and a means of drawing us all closer together through mutual interest. All of these things to which the members of the class and their friends and neighbors can make a contribution greatly increase interest in the study.

May we insert here one of the finest single features of the entire development of this class over the years—that is our Library and the reading which the people do. It has been the desire of the people to have the Study presented in lecture form by the writer of this article supplemented by the various other types of participation mentioned herein and by supplementary reading.

Consequently we have built up over the years a fine Library of our own and each year the Librarian secures a great number of books on the current subject from the special loan departments of our local libraries. All of these are displayed at each

meeting and the library is conducted in a very efficient manner so that the greatest good is gained from these books by the largest number of people possible. There is also made available for sale a good supply of all the study books and various other mission books, especially smaller ones such as the Eagle Series, a little book entitled The Man Who Talks With Flowers (story of George Washington Carver), etc. The children's and youth books sell well, too, and this is a splendid way of increasing the interest of the young people.

VI PROGRAM. The meetings start very promptly at 7:45 or 8:00 o'clock with a brief but well planned and challenging devotional period. The plans for this are under the direction of the devotional committee which works in collaboration with the teacher, and the methods are varied from year to year. Sometimes we have had guest leaders; last year, members of Session led and always we laid the greatest emphasis upon prayer.

We have varied the music—sometimes a theme song, once a song written by one of our own members, at times our girls ensemble has sung or we have had various special groups of soloists. For the last year or two the committee has abandoned all special music in favor of giving more time for the lecture.

After brief announcements and the offering the remainder of the time is given over to the lecture which lasts from one to one and a half hours.

Each year we have some special features such as films or a speaker from the country being studied, or a missionary. Other things of interest are introduced occasionally such as a brief matching test, true-false test, brief reports by members of the class, etc.

Years ago when the class was smaller we prepared notebooks, scrap books, and for a year or two kept score cards on which points were given for attendance, reading, bringing new members, etc., with awards given at the end for certain attainments. Such things can be very interesting in smaller groups, especially of women, but in very large, mixed classes they are not so practicable. Always on the last evening we have refreshments and a social time following the conclusion of the class.

VII PROJECTS. We have already mentioned notebooks, scrapbooks, and charts of various kinds which can be made. In the study on China we had many wonderfully interesting things made with hands—a beautiful porcelain tray with a Chinese garden scene and much Christian symbolism worked into it, designed and made by one of the men; a project depicting modes of transportation made in modeling clay by three young boys; dolls dressed in the various Chinese costumes by one of the women; written projects on Industrial Co-operatives, Chinese Religions, Soy Beans, etc.

Two years ago in the study on World Christianity and Democracy we reached the height in projects done not with hands but with people! It was a great project in Brotherhood or World Fellowship wherein many small groups out of the class

(Continued on Page 219)

Prayer For Youth in Armed Forces*

By MRS. J. C. DOWNS, Pittsburgh, Pennsylvania

ARISE, lift up the lad and hold him in thy hands." Gen. 21:18. "When men are cast down, then thou shalt say: there is lifting up." For our meditation at this hour, we have the story of an Egyptian mother, a bond woman, distressed for her child, whom the Angel of God commanded to "Lift up the child." You know the story; how Sarai, Abram's wife, because she was barren, gave her servant, Hagar, a bond woman, to Abram, that, through Hagar, there might be children to Abram. When Hagar had conconceived, she scorned her mistress and Sarai dealt so severely with her that Hagar fled from her presence to the wilderness. The Angel of the Lord found Hagar and bade her return, making this wonderful promise to her: "I will multiply thy seed exceedingly—that it shall not be numbered for multitude." Ishmael, the son shall be a wild man, roving, untamable; "his hand shall be against every man and every man's hand against him." This prophecy, concerning the child, is of special interest to us today; for on the fighting front, our men have had dealings with Hagar's descendants.

There, in Abram's tent, when the son promised to Sarai was born and Ishmael was seen mocking or "playing," as Moffett translates it, aristocratic Sarah could not endure having her son on such intimate terms with the bond woman's son and desired Abraham to cast out Ishmael and his mother. Under instruction from God, Hagar was sent out from Abraham's tent with a bottle of water and bread, and wandered in the wilderness. When the water was gone, thirst, consuming thirst, about which we have had no experience, tortured them and Hagar cast Ishmael under a bush and sat afar off, for she said: "Let me not see the death of the child," but as she wept, God's voice came to her: "Fear not, Hagar, for God hath heard the voice of the lad where he is. Arise, lift up the lad and hold him in thy hand, for I will make him a great nation, and God opened her eyes and she saw a well of water, and she went and filled the bottle of water and gave the lad drink—and God was with the lad." Is your heart not comforted with the thought that God is with the lad?—the son, the brother, the husband or loved friend.

Alexander Maclaren, in his interpretation of the Scripture which reads: "And now, brethren, I commend you to God and the word of his grace," gives a very literal translation of the word. It is: "I lay you down beside God." We can lift up our treasured ones in prayer and lay them down beside God where, alone, is safety. All of us have forebodings as to the future for these soldier sons, for "grievous wolves" are ready to enter in. Then, how comforting the thought that we can lay them down beside God, casting every care upon him, for he cares for them and for us.

We grow accustomed to thinking

*A devotional talk given at Monongahela Presbyterial Prayer Retreat.

in regard to our children that the loving which we have bestowed upon them from birth is the best care they can have; but, after all, human care has its limitation. It is limited by area or space beyond which it cannot reach; but God's care extends to the uttermost parts of the earth. Hear the Psalmist, as he praises God for this omnipresence." Whither shall I go from thy Spirit: or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me." A little later in the psalm he writes: "When I awake, I am still with thee."

Our sons are with Him, and God with them.

Our care has not only areal limitations, but limitations in power; so there is comfort in the knowledge that all power belongs unto God. Enemy rulers are without limitless power. They seem strong for a time and their cruelty makes us afraid for our young, but again we read: "The wicked have hid a snare for me; they have spread a net by the wayside; they have set traps for me"; (we can well imagine that we are walking along today's battle roads), but let us read on: "But thou, O God, hast covered my head in the day of battle." Omnipresent and omnipotent is our God.

Then, too, our human care for our young is sometimes lacking in wisdom, but God is omniscient, knowing just what is best for each one of them, and he is following them on the land, on the sea, into the air and under the sea and loving them with an everlasting love. He marks the sparrow's fall. Has there ever been a time when this thought of his care for the humblest of his creatures has been more blessed than now—when we commit these human lives of infinitely greater worth to him? Is anything too hard for the Lord?

With bowed heads, let us lift up the child and lay him down beside God.

METHODS FOR ORGANIZING AND CARRYING ON LARGE MISSION STUDY GROUPS

(Continued from Page 217)

had fine Christian fellowship with groups from different nationalities, races, colors and creeds culminating in one great world Fellowship program wherein twelve different nationalities as well as Jews and colored people were present and participated in the program.

Since my space is far over reached now and the story of this particular project was written in detail in the October 1942 issue of the Women's Missionary Magazine, I shall refer you to that magazine for this information, hoping that it may be studied because of its very definite suitability to the study this year. We would recommend this type of thing, adapted of course to local needs, as being one of the finest and most helpful things you can do this year. Let us go forward this year, creating our little Islands of Brotherhood *where we are*, being faithful to the uttermost and God will do the rest.

Good News from Far Countries

Egypt

MRS. W. J. SKELLIE, Editor, Luxor, Egypt

MUSIC IN CAIRO COLLEGE FOR GIRLS

I feel as if the past year has been too uneventful to write about, and yet, that very uneventfulness has been our biggest cause of thanksgiving, for, at the very thought of what *might* have been, one's heart stands still! When we think back to those anxious days of late June of last year, it seems scarcely credible that such a change should have come over the aspect of the world, and particularly our corner of it here in the Middle East. It seems only a few days since the taking of Tripoli put a period to the story of the Libyan Desert campaign, which has kept us all on a certain strain all these past months, or years, since Italy came into the war. Though Air Raid shelters are still being constructed and the Black-out regulations are still in force, it is a long time since we visited our own Shelter, and we certainly appreciate our peaceful nights. The streets are still thronged with soldiers and now U.S.A. uniforms—men's and women's—have joined the throng. We are coming into touch with some of them, and have enjoyed this contact with Young America. On Thanksgiving Day some 150 or more were entertaineed by the American Church to Sports, coffee and doughnuts on the College Campus. Some of them afterwards stayed to supper in the garden. Mrs. Work played for them on the Hammond Organ, and they could scarcely tear themselves away to the trucks waiting to carry them back to duty (no extra leave being allowed this year for Thanksgiving).

The Hammond continues to be a great attraction, not only to those who listen, but to those who play. Now we have a group of British soldiers coming every Wednesday evening for Choral Practice.

Speaking of Choirs, Miss Marson, of our own Staff, is doing wonders for the voices of the students, whose singing is giving great pleasure to others. At Christmas time, arrangements were made for the Choir to visit three of the Military Hospitals to sing Carols. Dressed in the white robes provided by the Home Council, and accompanied by the Baby Organ they gave a very attractive Program of Carols both Ancient and Modern. Especially at the South African Hospital, a most enthusiastic crowd of "walking patients" had been gathered in a Recreation Hut and made the rafters ring when they joined in the better-known Carols such as "O come, all ye faithful" and "Silent Night", which we find to be the favorite in all lands. Afterwards we were entertained to tea, and the girls enjoyed the experience but were filled with sympathy at some of the sights they saw.

They were also asked to give this Program at "Music for All," a Hall where the best in Music is provided for the Forces every night in the week.

Last year saw the organization of a Musical and Dramatic Society for our Students, meeting once a week after School. This has been a most enjoyable and instructive activity. Last year the program included Musical Games and Competitions, talks about lives of great Composers, and the acting of scenes from the history of music. This year two Scenes have been given to the public by invitation, and comments made

show that they have been greatly enjoyed. The first Scene represented Music in the Middle Ages, sung by monks, and knights, troubadours, jesters and little children, in appropriate costumes, singing the songs of the period, including that famous oldest one of all, *Sumer is icumen in,* composed by John of Fornsete in the year 1240, which, sung in six parts, is, for freshness, and sheer spontaneous beauty, one of the great landmarks in music. This mediaeval Scene was followed by an Elizabethan one, illustrating that flowering time of English Music, when every one played and sang and Madrigals, Glees and Ballads sprang to life which have never been surpassed.

His Excellency the American Minister was our Guest of Honor, and Dales Hall was filled to its capacity of 600, all full of appreciation for the excellent work which Miss Marson and her helpers had put into the performance.

The Sudan

MRS. RIED F. SHIELDS, Editor, Khartum, The Sudan

LIGHTING THE LAMP

By RUTH M. FLEMING, Doleib Hill, The Egyptian Sudan

We walked in from a village the other night, just as the sun was setting. The sky was alive with color, the East as well as the West, and even we "hill-people" who find the monotony of the flat country trying were willing to admit that there are compensations in being able to see such a wide expanse of the sunset-lighted sky.

We came into the house reluctantly. It seems such a shame to miss the coolness of the evening breeze, even when we are grateful for the protection afforded us by the fine screening of our houses. It was dark in the house and instead of pushing a button or turning a switch, we set about the comparatively complicated business of lighting an Aladdin lamp. We unscrewed the tripod that holds the shade and chimney and mantle, cleaned the charred wick, lighted it, waited until the flame burned brightly, then replaced the tripod arrangement. In a moment we turned up the wick and the room that had been filled with darkness was filled with light. Coming as we had from a visit in a village home, we remarked to each other the contrast of the comfort of our home with the utter simplicity of the other. Especially did we think of the light filling our room. There would be nothing now but darkness in the home we had left.

As we thought of our lighted Mission homes—the only spots of light for miles around, except for village fires—we realized what they stand for in the lives of the people. The presence of our lights meant that into some of these lives will come—not physical light—but the Light of Christ. But just as it took time and effort and a knowledge of the lamp to bring light into our room, so does it take time and effort and knowledge of the people to bring the Light of Christ into their lives. To help them to a realization of the "charred wick" of their sinful lives, and the necessity for cleansing, is the first step. When the Message is received and believed, the Flame is lighted, and through careful instruction is shielded until it is steady and strong and burning brightly. Sometimes we are irritated when the flame of the lamp is snuffed out by the moisture gathered in the chimney. We know it is because we have been impatient and have not waited for the wick to burn correctly, or because we have turned it up too quickly. So we have seen new Flames flicker out because they have not been shielded properly.

But the flame alone does not light the room until it is strengthened by the mantle and chimney. And so the

new Flame canot bring light into the life of the believer until the new belief is strengthened by witnessing and sharing.

The presence of light in our room enabled us to carry on with our ordinary pursuits in spite of the darkness. "Our ordinary pursuits" imply a richness of life unknown to these people. The presence of the Light of Christ in their lives, however, means much the same thing. As the Flame is lighted and burns steadily, it dispels the darkness and brings the richness of life we take for granted. The enrichment of life that comes from increased knowledge and education; the physical improvements that come with medical care and knowledge of child care and hygiene; and the incomparable enrichment of life as a whole which comes from a saving knowledge of the love of God; these in increasing measure will be the result of lighting of the Flame of Christ in the hearts of the people.

India

MRS. JOSEPH ALTER, Editor, Zafarwal, India

"WEEPING MAY ENDURE FOR A NIGHT—BUT JOY COMETH IN THE MORNING"

MISS LOIS BOYD, Sang la Hill, India

One night about two weeks ago I was awakened by the excited voice of a servant saying, "Miss Sahib, the oxen have been stolen! What shall we do?"

"Why, try to find them, of course."

"We have tried but we can find no trace of them. Shall we get trackers?"

"Certainly."

"Shall we report to the police?"

"Yes, do everything you know to do."

This was three A.M. At nine nothing had been done. (India moves slowly—except the thieves who seem to have been very speedy.) About twelve hours after the theft trackers were secured and put on the trail. A feeling of sorrow and hopelessness seemed to be settling over everyone. Eventually the report was made to the police but both head officers were away. The school children were mourning the loss of "our beautiful oxen" and Rhamat, the little boy whose chief delight was to lead or drive or graze these animals, could not be comforted.

After four or five hours tracking the servants returned saying the tracks were still clear but they needed another tracker. So two servants were dispatched on the midnight train to a village ten miles away for a more experienced and reliable tracker. When he arrived at noon the next day two servants went with him saying they might be gone a long time.

In the meantime much prayer was being offered at the school. And Christian and non-Christian friends came to express their sympathy as if there had been a death in the family. From here and there we heard tales of other thefts of oxen,—never recovered,—for Sangla borders on a district notorious for professional thieves and the tracks went in that direction.

Occasionally a persevering, prayerful soul would say, "We are praying, and we know that the oxen will be returned." In my own heart the almost constant prayer was, "Lord, if it is for Thy glory, work for us and return our oxen, for we are helpless in ourselves."

The head of the Police force finally returned and leisurely came out and questioned us indiferently. He did not seem very hopeful of finding them at least not for months. I told him that we had only one weapon and that was prayer. The servants reported that he later spoke rather skeptically of this weapon in such a difficult situation. Then the Lord reminded me of the experience in Bethany when Lazarus was sick and died, and Jesus said to His disciples "I am glad that I was not there, to the intent that ye may believe."

The next day, Sabbath, one servant returned to say that the thieves had been tracked by a devious route to a certain village about fifteen miles distant and that we should send the police out early the next morning. We suggested that they report to the police at once. Again the officials were away and the District missionary's car was temporarily out of commission. But by one o'clock on Monday the police official had returned. Mr. Ranson borrowed the ladies' station wagon, loaded in a couple of officials and with our servants as guides, drove to the suspected village.

By using the regulation method of frightening the people, the oxen were produced and one thief handed over.

On Wednesday the oxen were returned to us under a one thousand rupee bond, a little the worse for their week's outing but looking very fine to all of us, children, staff and servants. That evening at play time we celebrated their return by garlanding their g r a c e f u l menacing horns and singing a song especially written for the occasion. Then Miss Brown led in a prayer of thanksgiving. We fed them a generous portion of our precious brown sugar and decorated their faithful necks with the strings of bells which had been reserved for the exclusive use of Santa Claus on his yearly visits. The music of the bells reminds us daily of the faithfulness of our Father, who undertakes for us when we look to Him in time of need.

Ethiopia

WELCOME HOME

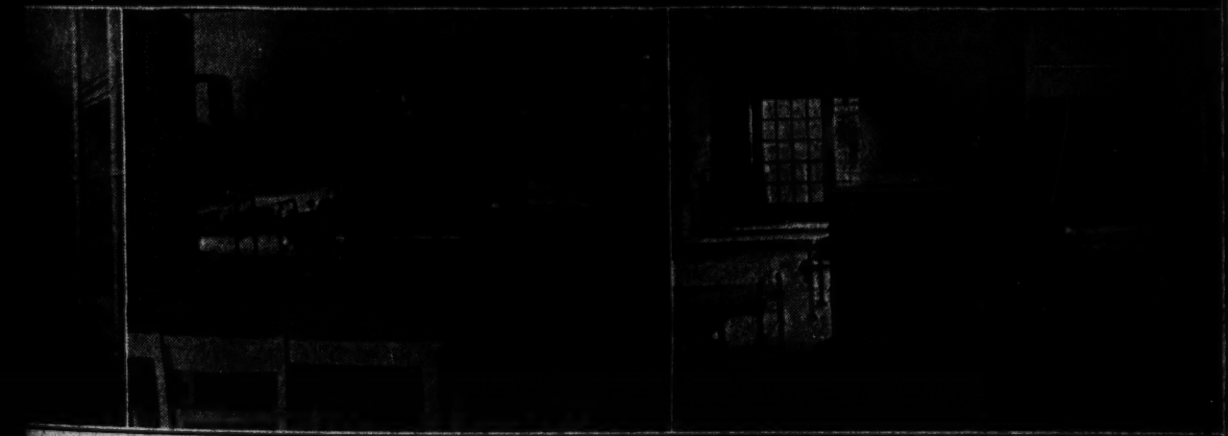
By MRS. V. F. DOUGHERTY, Sayo, Ethiopia

We were fortunate in making the trip from Gambeila to Sayo in one day for the road is in a terrible condition being washed continually by torrential rains. Also it often takes a lorry three or four days to make the trip if heavy rains come while one is on the road.

We arrived here about ten o'clock at night chilled to the bone. It was very hot in Gambeila and we failed to provide warm enough clothing for the cold climate we found after climbing the escarpment. However, we found a big fire burning in our own fireplace and tea ready for us. These had been prepared for us by the caretaker and his wife who have been looking after the Mission property since the Belgian troops left Sayo.

The next morning friends started coming. As we had no chairs in our house, some of the men brought benches from the church. These were filled all that day with many people coming and going. I wish I might give you an adequate picture of these friends as they came to greet us. I wish you could know the joy they showed as they gave their welcome calls. Ofter there were tears in their eyes as they told of their sufferings of the past years. They told us how they had been sustained and kept by God through all their trials; they

MEMORIAL HO



RIOR, SIALKOT, INDIA

told us how they had prayed for us and for our return and for the other missionaries and for the people in America. Always they asked eagerly for news of former missionaries who had helped them here.

We have found the people very poor and oh, so hungry. There was hunger at Nasir and through the South Sudan, but the people here are in even worse condition. A government official estimated that four hundred have died of hunger, but another person estimated it much higher than that. No doubt you rarely pick up a magazine these days without reading of hungry people or seeing pictures of them—eyes, hollow and haunting with the listless look of those long grown used to hunger. I, too, have seen them, but not pictures—real living people—men, women and children.

When my husband went to call on Fetararie Daba, a former Mission boy here at Sayo, who speaks excellent English and who is now deputy governor, he suggested to my husband that now that we are back, no doubt this Mission would open an orphanage to take care of the many war orphans here. He has five in his own home. One of the elders of the church told me that a little girl, about seven years old, came to his house carrying her little brother about two years of age. He said that the father had been killed in the war and the mother had recently died of hunger. She was without home, friends and food and had been carrying her baby brother around trying to get food for the two of them. He said, "I gave them a cloth, not very good, and told them to come to you for I was sure you would help them. I would have taken them in, but I have four children and they are hungry most of the time. I didn't see how I could take two more."

"No, the children didn't come here, Gudutta," I replied. "Please see if you can find them." He found them the next day under a tree in the rain and brought them to me.

When I saw those children, I witnessed the most tragic thing I have ever seen in my life. The little girl was poor and thin with only a rag over her body. However, she was still able to walk and carry her brother. But the little boy was the most emaciated child I ever saw. I can't begin to describe the poor little thing, but his face haunts me and always will. He looked like an old man with eyes big and long and lashes on his thin thin face. The dry skin seemed plastered to his cheek bone. His arms and legs looked like little straws and his body was wasted away. We made some oat porridge (I happened to have one tin left that I had bought four years ago) and gave him some milk. We could give him only a very little at a time. When we fed him a little he made a pitiful cry for more, but we were afraid to give him more even though he ate so ravenuosly. We fed him every two hours all that day and by the next day he seemed better, though we continued the two hour feeding for three days. Now he is beginning to look like a child again.

We made a muslin dress for the little girl and gave a wool shirt to the boy. So you see my orphanage has begun. No doubt the news spread for yesterday a number of other orphans came. I have been feeding them, but so far have not really taken them for good. Just now Dr. Daugherty has gone to Gambeila to get the medicines and other things through Customs and when he returns, we shall see if we cannot use one of the buildings here for some of these children and get one of the Christian women here to care for them.

Yesterday was the Sabbath Day and a large number of people attended the church service here. I feel the working of the Holy Spirit when I attend here for every one is so quiet and reverent and the speaker speaks with conviction and power. Verily, I believe the troubles through which these people have passed have brought

them very near to God. I was impressed yesterday when the leader said, "Remember, at three o'clock the Holy Spirit begins to teach us. Please be on time that you may not disturb Him." (The Ethiopians still begin counting the day as one o'clock at sunrise.) Sermons are long, but no one gets impatient or even seems to think they are long. The other day I said to Gabesa, "Don't you get sleepy at church." "Get sleepy at church?" he asked amazed. "My, oh my, No, Why should I get sleepy when I am listening to God's Word?"

ETHIOPIA NEWS NOTES

By RUTH LOBAUGH WALKER

The long "dry spell" is now over for we have received air mail again. Other than these, I had not had any letters from Mother except those written in 1942. That seems like a long time to wait for news but since only good news came I am content. I have had the March and April Women's Missionary Magazines.

Strange as it may seem not one calendar had come to us in 1943 but we manage with the Ethiopian one which also has, in small numbers, the European calendar. The Ethiopian months are just thirty days and this month of August is the last month of the calendar year.

Our best news is that Dr. and Mrs. Soderstrom and daughter, and a sister, who is a nurse have arrived back in Ethiopia. They had fine work in Nekempti but were forced to flee when their town was bombed by the Italians. They escaped by way of Sayo and Khartoum. Recently they got permission to return to their work. They have been engaged in work in Zululand. They will be here for a time in Addis Ababa but no doubt will go back to their own field.

I have received a letter from one of my school girls in Gore. She had a slave mother but one of the fine Christian women took the family in and gave the girl a chance to go to school. She had a difficult time during the Italian regime. Since she was the one girl willing to try to start a school, some of our former school boys urged her to teach. She has forty girls under her and is able to teach them reading, writing, arithmetic and sewing. She has not forgotten her English, though it is ten years or more since she was in school. Part of her letter was in English and part in Amharic.

Sitting in the school room with me are six of the larger school girls sewing. I managed to get a heavy linen sheet out of the hospital store. The British brought in heavy linen sheets and towels, some of which have never been laundered. We are busy cutting these into squares for napkins. Materials are hard to get and embroidery thread almost impossible. A guest, Miss Jensen of the Danish mission in Aden brought us a few balls as a gift.

The rainy season is on. The children come to school wet and cold and with wet books. We had dry wood which we had cut and stored in the dry season. Now it is finished and we have to deal with wet wood. Streams of gum ooze out of the stove pipes and we can hear the wood singing in the fireplace—that is if we can get it to burn at all. Mr. Russell declares that we shall have dry wood next year, which is what I declared last year. I did not get enough for one household for one season, so my calculations were not very good.

Since the organization of an Inter-Mission Council there has been more activity concerning the future of missions. We thought for a time that we might be limited but we have more freedom than ever before.

Surely by the end of October Bruce Buchanan, Isabel Blair and Ruth Beatty ought to be here.

We have a lovely compound here and surely the Lord has a great use for these buildings and He will show us what He wants us to do.

*From a family letter.

SEPTEMBER 4, 1943

Miss Jensen and I are sitting by a warm fire after a supper of leftovers from a tea party. We entertained the American Minister, Mr. and Mrs. Caldwell, this afternon for the first time since their arrival two weeks ago. It is good to have official Americans here. They are fine folks. The other member of the legation could not come because of rush of getting post off on the plane tomorrow, and the fourth member has not arrived as yet, though we hear that he is en route. We had a white cake with chocolate icing, some small cookies, some rolls with quince honey and sandwiches made of whole wheat bread. Last night, we experimented with the coffe grinder, the kind we used to have years ago, and we succeeded in getting a cup of whole wheat to make a small loaf of bread for this special occasion. I think now, since it has been a success, we shall buy some wheat and clean it and try to get an Armenian friend who has a mill to grind it to the right size for this purpose.

The rains will be over in another ten days, then we shall feel freer than when shut in by torrents daily. I will try my hand with the Ford and can then get about more than at present. We are able to get a certain amount of gas, which takes care of our needs at present. I think that I shall enjoy seeing some of the people whom I have not been able to visit heretofore due to the difficulty of getting about it this spread-out town. Miss Jensen, the Danish missionary from Aden, who has been with us for six weeks, will be here another two or three, then return to Aden to her school. I have enjoyed her so very much, especially do I admire her and the other Danish missionaries who were with us for a month and are now back in Aden, for their bravery since their difficulties in Denwark began. It has been years since they have heard from their families and the small children left there must be a constant worry to them.

Mrs. Pollock has gone to Dire Dowa for a few weeks' vacation; following her return here, she will make a trip to the West with some medical people. It is her hope to be able to start a clinic in some needy place outside the city.

We got some May and June U.P.'s and the May Missionary Magazine. All of us have red eyes from burning the midnight oil, trying to get caught up with church news, but we really shouldn't try to read them so quickly, for it will be months before we have more.

I am so glad for the cotton hose which you sent me, and wear nothing else. There are some very expensive ($5.00) badly-made rayon hose to be bought here; but I haven't had to spend anything on them as yet, and hope that I won't have to, for they last such a short time. Mr. Russell has heard nothing of his trunk. He is in a worse state than most of us. He had just two suits of clothes and a limited number of socks, shirts, etc. Unless some good fairy can get some clothing to him, I should think that he would be in want before long.

Tomorrow we are going to the home of the Norman Cowser's for a waffle supper, where two American Air men will be the guests. The Cowsers are of the SIM and live, for the present, in the British and Foreign Bible House. They hope to go South as soon as the rains are over. These lads have been here to meals and tea, and seem to enjoy a meal away from the hotel.

Dr. Soderstrom's family, who came about a month ago, met their first friends from their station in Nakempti this week. When they told about it, they said that they cried and laughed and cried together again, and added that they didn't believe that there could be so much pure joy left in the world as they had when they met and heard from their people in their mission station. I know how they felt, for I went through the same experiences a year ago.

Editorial

MRS. JOHN P. WHITE, Editor, 7237 Penn Avenue, Pittsburgh, (8) Pa.

"COMFORT'S ART"

"Merry Christmas!" How lightly and thoughtlessly the words fall from our lips at this season of the year. To some they may seem a bitter mockery. Sadness fills their hearts. We hardly know how to give a greeting to those who have an empty seat at the table, who have a dear one in the battle line or in some unknown distant place, or who have had the sad word "missing" or "killed in action". Some one has described sympathy as "Your pain in my heart", but unless and until one has a similar experience of any kind, he cannot fully sympathize.

Any one who travels these days is touched by the sad partings at the railway stations. There is the foreign speaking mother clinging to her boy, who seems half ashamed to have her holding on to him; there is a group with a foreign-speaking mother and younger women going into hysterical weeping almost equal to what one witnesses at an oriental funeral; there are the self-controlled father and mother who keep a cheerful countenance until the train pulls out; there is the elderly woman in the Ladies' Room all alone weeping, weeping, who at length washes her eyes, powders her facee, and explains, "I have two sons in the war and now my daughter is going into the service"; There is quiet white face of wife or mother who keeps her pent-up grief until she is alone in her own home.

These people will tell a fellow-passenger all about their family, the boys in service, the wives and babies left behind, the girls also, the good news and the bad news. They want to tell some one and are grateful for the "sympathizing ear".

In our Christmas messages and greetings shall we not make a list, not of our near ones alone, but of neighbors, who are passing through sorrowful experiences to let them know we are commending them to God who is a loving heavenly Father, loving His children with more than human love; To the God who so loved the world that He gave us His Son that we might be saved; to "the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we are comforted of God."

"God give us skill in Comfort's Art
That we may consecrated be
And set apart
Unto a life of sympathy
For comforters are needed much
Of Christian touch."

"DR. IDA"

We had hoped to have an article from the pen of Dr. Ida Scudder in this issue of the Magazine, but circumstances prevented.

All missionary women know "Dr. Ida". All India knows her. One of the interesting incidents of her experience was a certain letter which she received. A dear woman in U. S. A. wrote a letter to her addressing it, "Dr. Ida, India". It went across the seas into India and was delivered

at her door. There were 49 Scudders who were missionaries in India, 14 of whom were doctors, all connected with Dr. John Scudder, who went there in 1819.

Dr. Ida Scudder was at the head of the Vellore Hospital for many years and the founder of the Vellore Medical College. At the present time she is touring the United States to secure "50,000 friends for Vellore". India needs women physicians; they must be trained. The government has made certain requirements for Medical Colleges in India and it is to meet these demands that 50,000 friends are urgently needed.

We refer our readers to the *Readers Digest,* November, 1943, Page 101, for a glimpse of Dr. Scudder's work. Is it not significant that in this day, the secular press will print such an article? It stirs one's imagination to think of the many people in many lands who will read it. It will be read in English all over the English speaking world; in Swedish over the Swedish world; it will be read in Spanish in Mexico and nearly all of South America; it will be read in Portuguese in Brazil; it will be read in Chinese in China; it will be read in the Arabic language in North Africa, in North Sudan, in Egypt, in Syria and Palestine, in Arabia—perhaps even in Mecca! It will be read in Braille by many blind people. It will be read by soldiers on every battle front.

If every religious periodical in the United States had carried this article there would not be a fraction of the readers that it will have in many languages. Thousands of people who have been indifferent toward missions or entirely ignorant of what the word means, will learn how a humble follower of the Lord Jesus Christ "buried" herself in India. What she hath done is being told of her all over the world.

QUESTIONNAIRE TO HELP YOU IN YOUR READING

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Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

A CHRISTMAS WISH

"A bright and blessed Christmas Day
With echoes of the Angels' song,
And peace that cannot pass away
And holy gladness, calm and strong
And sweet heart carols, flowing free;
This is my Christmas wish to thee."

Frances R. Havergal

THANK OFFERING MEDITATION

A series of Meditations prepared for the monthly program by a Thank Offering Secretary appeared first in the May Magazine. In our November number you have read the Third. Will you please mark the article on page 164—THIRD MEDITATION.

This series has been appreciated by many readers. The concluding message will appear January, 1944.

JOY OF GIVING

In this message let us consider the *joy* of giving a Thank Offering. The word "joy" is used advisedly, for there is a difference between "joy" and other states of happiness. Happiness is derived from a state of physical well-being, but joy is a spiritual quality. Happiness on Christmas Day was rather general where there was a sense of physical well-being, but joy dealt only in the hearts of God's children because their well-being was due to the Blood.

Now it is a Godlike act to give, but how much giving is Godly; that is, how much of it is giving without thought of self and to exalt God? How much of it is sacrificial giving, so that the giver may share the very nature of God?

Have you ever observed that the nearer Jesus came to the cross the more He spoke of His joy? He did not testify to joyfulness much in His early ministry and not once in that part which is called "the year of public favor", but as the sin of the world began to gather in awful darkness over Him, He spoke more and more of deep joy. He was not joyful in spite of having to bear the burden of sin, but joyful because He could bear it. Just as Jean Valjean, in Victor Hugo's great story, was joyous under the cart. It hurt him cruelly, but he lifted it away from the old man who was being crushed by it and knew the joy of vicarious suffering.

There was another source of Christ's joy: He rejoiced in the will of God. The joy of doing the will of God is abiding joy.

In the book of Hebrews we are told of a third source of joy which sustained our Lord at Calvary—"the joy that was set before Him." Heb. 12:2 says, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." That joy would be His when He should see the eternal result. Beyond question we on earth do not live enough in the inspiration of the rewards in Heaven.

Therefore, if we are to share the Lord's joy in giving we must be willing to share that out of which His joy sprang: to rejoice in giving if we can lift away sorrow; to be in the will of God in our giving; and to enter into the expectation of the glory to come.

It costs something to have the joy of the Lord in giving.

JUNIOR LEADERS will be interested in the new pink ribbon badge for Junior Life Members. Orders from the THANK OFFERING Department, 905 Publication Building, Pittsburgh, Pa. Five cents each.

Young Women's Department
including
Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

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B.—Support of Work of W.G.M.S. materially and spiritually.
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YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Mrs. Rachel Boyd, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Beth Johnstone, Tacoma, Wash.; Miss Mary Cole, Khartum North, The Sudan.

NEW SOCIETIES

Two new societies have sent in the proper data for publication. One is the Tilden "T.A.G's (Teen Age Group) Missionary Society. This is in *Southern Illinois Presbyterial.* There are 11 members.

The second is in *Philadelphia Presbyterial* — 1st Baltimore Virginia Hokpins Girls' Missionary Society,— 6 members. Other organizations will soon be completed and be ready to be introduced to our readers.

"STAND, EVEN IF ALONE!"

Possibly no decision needs to be made today more than this,—to stand, even if alone! There is a strong tendency to follow the path of least resistance, which is to "follow the crowd!" It seems not to occur to some that the courageous thing to do is to stand firmly on the right, whether one's friends do so or not.

Take a very common instance. Observe how "sheep-like"—our apologies to the sheep"—many girls and young women,—yes, and old women are, when you visit a city restaurant or lunch counter. Watch many otherwise intelligent-appearing feminine-kind open the long bag, one after another, and pull out a box of some kind of "cigs," light up, and puff, puff! Now it is altogether possible that this exercise is not so enjoyable to some, but they are afraid to be counted as peculiar unless they are doing as others do.

But moral issues are not the only ones where courage is required. It takes a good deal of grit to be a good missionary society member. Be comforted that it is not to be expected that one should perform an assigned task just like some other one of different training, but rather that each one shall do her best, always standing firmly on principle. "All the world is better for every one who is living at her best." May we add that that society which uses its members as widely as possible is most likely to have an upstanding membership, active and on the job. To concentrate the leadership, selecting it from the same circle year after year, takes away from initiative of many just as worthy if they would be tried.

To be able to stand alone does not call for great talent or ability to render a fine performance, but rather the determination to say,—

"I may not be much; but I will
be my best.
I cannot do much; but I will
do my best!"

In these days of war and its dregs, we need numbers of our girls and young women to "Stand, even if alone!" Be happy to be counted.

YOUNG WOMEN'S SPECIAL COLUMN

"LADY FORD IN OMDURMAN"

(Continued from last month)

At this point, it was deemed best to enlist the strong voice of the General Treasurer of the Mission in the matter. When he telephoned, he was told there were no tires of the number available, and it was not known when there would be. As an afterthought, he was asked if he were "stuck", for if he were, the company that morning had taken off four tires of the number from Dr. M's car,—that is, if he were interested in second-hand tires! Lady Ford, being a lady, refrained from asking what Dr. M. was doing for tires that he had four second-hand tires to sell!

But Lady Ford is the Lord's car, bought with the Lord's money and doing the Lord's work and performing her job like a lady as well. Since the work was open in spite of war conditions, and would be cut in half without the car, it seemed that there must be tires for her somewhere! Having asked the Lord to provide tires for His car, He made me tire-conscious. I have no idea how many years I have passed a little shop in Khartoum without observing that, in addition to thread and gum, they sold tires! It must have been years, judging from the dilapidated state of the tire sign. However, thought it seemed ridiculous to ask for tires in this little shop when the largest garage in town could not supply me, I went in and inquired. The shopkeeper replied, "No."—He had some ordered, but had no idea when he would get them. Then he added, "Just wait a minute,"—and began shouting in Greek at the door of the back room. A voice replied in Greek. Then to my astonishment he asked how many tires I wanted. I replied that I wanted four, but would be grateful for any number he could let me have. He said I might have two Michelien tires of that size. Then I was emboldened to ask if he had any inner tubes, with the result that Lady Ford rolled away happily with two tires and three inners. A week later the dealer in Medani from whom Miss McIntyre bought her car, agreed to supply two Dunlop tires which he had on hand for Miss McIntyre but which she had not taken.

How grateful we were when the next month tire-rationing was begun that the Lord had provided the needed supplies. Not only were they provided, but were given at a very reasonable price. The Government had fixed the price, but here as everywhere, the merchant can either refuse to sell or sell at a "black market" price. When at Association the question of paying for them came up, the General Treasurer reminded us that there were several small specials given for the Bible Women's work which had been allowed to accumulate and could be used for this purpose. So if some of you did not help to buy Lady Ford, but have since sent specials, you, too, have had a part in her work.

As we have said before, Lady Ford is a lady and performs like a lady, but there are some things at which even a lady will rebel. One evening, on the busiest street in Omdurman, Lady Ford stopped for some oil. An over-zealous boy poured oil in the petrol feed and Lady Ford refused to respond! Numerous and different shades of colored sons of the Sudan came running to look in her insides, offer suggestions and adjure her by the prayers of the "Prophet" to arise and go! But to the end she remained firmly and orthodoxly Presbyterian, and refused to move until other methods were used. At long last, as she showed signs of returning to her usual behaviour, one lad looked in the Window and inquired, "O'kay"? With an ill-concealed grin, I fear, I replied, "It appears that she is okay."

Not only does Lady Ford do her work well in taking the workers to their work, but she also gives prestige to our workers. One morning I had parked in the main street while

we went to a house in a side street. When we were leaving, our pupil asked how I came. When I said that I had left the car in the main street, she said, "The next time you come, please park the car in front of our house, because we want our neighbors to see it there!"

Will you who have had some part in giving Lady Ford to the work, or in re-vamping her, please pray that by every means she may fulfill the Lord's purpose for her in carrying the gospel message?

Yours in His service,

Mary E. Coie.

SOME WHYS or WHY-NOTS

A presbyterial secretary made several suggestions for a change in or addition to the annual report blank for Young Women's Societies and Girls' Circles. It has seemed wise that our readers may have the benefit of the answers to the suggestions. There may be others who would like to include more on the blank than provided for in the present set-up. Speaking in general, what seems most important for all societies finds a place. A certain size of blank is suitable for printing, hence the reason for the present blank and its several columns.

1. "That the report blanks have a space for the *Delegate Fund.*"

This fund is a matter of *presbyterial* concern and is vital to the *General Society* only as it cares for expenses of the presbyterial delegate to the Convention. The blank is intended for contributions handled by the General Treasurer, although the Presbyterial Expense Fund finds a place in combination with two general assessments, the W.G.M.S. Expense Fund and the Isa. 41:6 Fund.

2. "That each assessment have the amount *per member* written in on the blank, such as Y.W. Special, (1.00 per member), and Delegate Fund, (25c per member), etc.

The fact that the amounts for Y.W. Special per member appear monthly in the Missionary Magazine, Young Women's Department ($1.00 for those twenty or over and fifty cents for girls under twenty), seems to be sufficient publicity.

As to the Delegate Fund, the amount asked per member is determined by each presbyterial according to its own ideas, hence the amounts differ more or less. It is evident that the blank could not carry the amount in print.

3. That the General Secretary send monthy or quarterly some kind of letter or bulletin to the Presbyterial Secretary, reminding her of some of her duties and, of course, of the things that should be stressed."

The General Secretary sends out suggestions annually to all Presbyterial Secretaries and answers many individual letters. Also, the Y.W. Department in the Missionary Magazine carries answers to questions that are of interest to societies. This can be a monthly feature if individuals and societies supply the questions.

To write fifty or more letters monthly or even quarterly to the presbyterial secretaries would exact a good deal of work on the part of a voluntary worker, for much other correspondence is expected. Also, monthly Magazine work requires time. There are other necessary tasks to compel attention. Besides, each secretary is given opportunity to develop her initiative in her particular field.

Every home should have the Missionary Magazine. Every member of a missionary society should read it.

READ THE MAGAZINE!!

Isiah 41:6 Fund---Questions And Answers

In order that any uncertainty that may be in the minds of those wishing the use of this fund may be somewhat cleared, these questions and answers have been prepared. It may be that still other questions are in mind. If so, please send them in for consideration.

1. Who may receive a grant?

Any presbyterial that cannot finance the expenses of a delegate to the W.G.M.S. Convention.

2. Is aid furnished to a presbyterial that usually requests aid if it fails to make the request?

The request must come any year the presbyterial desires the help.

3. What grant is made on request?

Sufficient to cover the price of the ticket — with this understanding—*where intermediate* or *tourist* service is possible, *first-class* tickets may *not* be purchased with Isa. 41:6 money.

4. Is help from this fund given towards a berth or meals enroute?

No,—only the price of the ticket.

5. Should a presbyterial ask for the full price of the ticket, *if* it *can* pay *part* of the price?

Certainly not. When making the application, the corespondent should state *how much* the *presbyterial* can assume, if any, of the ticket expense.

6. Should a presbyterial receiving Isa. 41:6 aid help the delegate with expenses such as a berth and meals enroute, and room and board at the convention?

It seems the fair thing to do. The presbyterial is to benefit from the report of the delegate. A little financial help may make it easier for the delegate to report more enthusiastically.

7. When should Isaiah money be in the hands of the General Treasurer?

By January 1.

8. When should the *names* of delegates to receive aid from the Isaiah fund, principal and alternate, be received by the *Convention secretary and* the *Isaiah committee?*

By January 1.

9. How can a presbyterial meeting but once a year,—perhaps in the spring or summer,—be sure of its delegate named at this meeting? This would be a year in advance.

Presbyterials no doubt have all societies listed according to one system or other. It may be according to organization date or by alphabet or other plan. At the presbyterial, the congregation and society next in line should be notified of its privilege. In the late fall, the fortunate congregation will select the delegate and alternate (unless the alternate be appointed from another congregation). The presbyterial secretary should be notified at once.

10. Who should send in the request for delegate aid?

The *secretary* or *corresponding secretary* of the presbyterial.

11. When are Isa. 41:6 checks to be sent to *delegates?*

Checks are to go from the General Treasurer's office in Pittsburgh on *May* 1.

12. To whom should applications for aid be sent:

(Miss) Ida B. Little
1503 Dormont Ave.,
Pittsburgh, 16, Pa.

Girls' Circle Program

MRS. E. D. McKUNE, Nampa, Idaho

Another venture: This time *Challenging Horizons*—Health for All and Work for All. For Program material consult references suggested in *November Magazine*. Note especially:

For All of Life (Chapters II and III).

The Trumpet of a Prophecy (Chapters II, III, IV).

Everything Counts (pp. 65-91). Easy, ready-made plans for dramatic episodes and stories.

Tales from East and West. Appropriate stories begin on pages 16, 47, 87. Use at least one.

Of course it would be foolish to attempt to use all of this material in one program. Select only the books or portions which will appeal most to your Circle, then plan and carefully prepare your program. Perhaps you might adapt some suggestions found on pp. 211, 212 of this Magazine, such as the Chart showing outreach of the Mission Hospital, etc.

INVITATION OR ANNOUNCEMENT POSTER

Cut double red cross from red paper. Write Time, Place and few Program details on inside cross.

PROGRAM

Inasmuch as everyone is "vitamin-conscious" why not use "vitamin symbolism"? Leader might comment briefly on importance of vitamins and what they do for our bodies. We need "Missionary Vitamins" if we are to meet the challenge of Health and Work for All. The leader may ask four girls to assist, each presenting one Vitamin.

Missionary Vitamin A—Alert eyes to see the needs of others. (From above references glean brief remarks on needs of people of world for health and work to make a living.)

Missionary Vitamin B—Blessing of Health. After brief presentation of the Hospital reaching out, ask the girls to discuss these questions, referring to them as "Testing your Vitamin I.Q".

1. Do you like to have a Christian physician called when you are ill? Why?
2. In these war times how many doctors are left in your community? How many must each one serve? Compare with figures of doctors per population in mission fields.
3. How many girls in your church are nurses, or in training? Ask them why.
4. What are you doing *now* about these two challenging horizons? (Junior Red Cross work, making bandages, 4-H work).
5. Discuss what each girl wants to do as life work? What opportunity to "reach out" through this work in Christian helpfulness to others?
6. What do our Uinted Presbyterian Mission Boards require as preparation by those who want to be medical, industrial or agricultural missionaries?
7. Who are outstanding U. P. medical missionaries? (Consult Prayer Cycle. Write names of registered nurses and doctors on separate slips of paper, with station where each is serving. Roll paper to resemble vitamin capsules, or place slips in real capsules and give one to each girl).

Missionary Vitamin C—Conviction that Work is good for all. Agricultural and Industrial Missions. Story "Congo Legend" p. 47 of *Everything Counts*, told by good story teller.

Missionary Vitamin D—Devotion which leads us to experience the sun-

(Continued on Page 240)

Home Missions Department

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

EZEL NOTES

REV. ORUS RUPE LEADS EVANGELISTIC MEETINGS

Ezel, Kentucky, November 4, 1943. Beginning November 1st Rev. Orus Rupe has been preaching and conducting evangelistic services in our Ezel Community Church. So far he has been preaching to large audiences each night. Each morning during this week of special emphasis he has brought a message to our high school and junior high students in our chapel service.

Rev. Orus Rupe is one of Ezel School's alumni of whom she is justly proud. "Orus" as we all want to call him, was graduated from Ezel School in the class of 1932. After attending Moody Bible Institute he graduated from Sterling College and then from our Pittsburgh-Xenia Theological Seminary. Just recently he has accepted a call to our church in Rushville, Indiana after a pastorate in Garnett, Kansas. We of Ezel School and Community all rejoiced when he had his reply saying that his Rushville folk had consented to "loan" him to us for a week. So he has been well received in his home community and by his many friends. Orus has a winning personality and preaches the Gospel with the strength and conviction that our people want.

During the meetings a large volunteer chorus of our young people is leading our song services. In the morning services our various high school choral groups are giving us special music. During the weeks preceding these services we have been much in prayer, prayer-meeting groups, in our homes and in our personal devotions, asking that God will pour out of His Spirit to lead many to our Saviour. We know that our Christian friends are praying, too. We are confident that they will be most helpful in leading our boys and girls and men and women to the Cross and the Saviour.

BUILDING DEBT PAID

Ezel School's friends will be glad to know that during October we were able to pay the final payment on our Building Debt. You will recall that we borrowed $5,000 with the promise that we would try to pay back one thousand each year. So it is with a prayer of Thanksgiving that we have paid the whole amount in two years rather than in five as promised. This we know was possible only because of God's answer to our prayers and through the gifts of Christian friends both here and throughout the Church. Thus our new Woods Memorial Auditorium—Gymnasium and Science Building stands as a very definite monument to prayer and serves as a very essential and useful part of our school plant and community center.

"Bless the Lord, O my soul, and forget not all His benefits."

Now that the debt has been retired we plan to complete some of the unfinished parts in the new building which were not thought absolutely essential at the time it was erected. We want also to secure more adequate equipment—especially in our Manual Arts departments. We must also enlarge our elementary grade facilities if we are to meet the growing needs of that department in our Christian training center.

Wm. H. Heagen

THE NEW PASTOR

We are happy to report the arrival of Rev. and Mrs. Ralph Ayers at Ezel, Ky., to take up the pastorate of the two congregations, Frenchburg and Ezel.

Mr. Ayers writes: "We are very happy for the kind reception the teachers in the schools in both places

have given us and are thankful for their help in many ways.

"We are gradually getting acquainted with the people in the communities and find them friendly. We are delighted with the whole situation and do pray that the Lord will use us here for the winning of souls. The enormity of the work grows upon us. We want very much to be used for bringing many into the Kingdom."

You will remember these new workers in prayer, will you not, that God's will may be done through them?

FRENCHBURG NOTES

To those of us who are on the field, the work of the school, the church, and the hospital continue to claim our attention to such an extent that we wonder just what the readers of the Magazine would like to know. "The forty-hour week" and "Time-and-one-half" are terms entirely unfamiliar to the faculty. On the contrary, activity begins on the campus at sun-up (and even before) and continues until late at night. Each teacher has a more than full schedule, but carries on faithfully and efficiently.

During the summer months the desks and seats in the school house had all old varnish removed and a new coat of varnish put on, the floors were oiled, cupboards were built, and the old clothes room was converted into an attractive and commodious home economics room. The shop, the garages, the pump house, and the poultry house have had a new coat of paint; various teachers' rooms were painted; the dormitory dining room and several sleeping rooms were re-plastered; a stoker was installed in the dormitory; the septic tank at the school had to be opened, and numerous repairs which are always to be made, were wiped from our list. In our spare time we mowed the lawn (quite a good sized one, too) kept the clothes room open, made numerous trips to town, traveled over Menifee County trying to get helpers for the work at the hospital, and tried to keep up with the correspondence.

Our duties at the hospital have ever increased and our service has enlarged. Dr. Alice Adler, wife of Dr. Richard Adler, has taken over the care of the children and many of the women's cases. She has specialized in pediatrics and is therefore excellently prepared for this phase of work. At the moment the doctors, with the efficient assistance of the nurses, are conducting a health program in the school. Thorough physical examinations are given each child gratis and recommendations are given parents for any corrective measures that are deemed wise. We feel deeply grateful to our hospital staff for their cooperation in this program, and believe that it is another way we are enlarging our service to the community.

It is almost unbelievable the way the many people are coming to us in need of clothing. Yes, even at daybreak they are coming! One woman told me that she and her daughter had walked eight miles, starting at 4 A. M. to be here when the store opened. Her particular mission that morning was to get shoes for each of them. As is true very often, they were disappointed in not being able to get shoes. This story only illustrates the great effort many of our people are expending to find suitable clothing for themselves and their children. As you send to us, so we can serve. We thank our Heavenly Father for your constancy and pray that you may continue to hold up our hands as we labor in your stead.

Harry L. Cowden

CRANSTON, R. I.

Miss Mary June Zucchi reports that it was good to get back to work after four weeks. The people were glad to see her and to get back into the regular routine.

"Following three weeks of house to house visitation the kindergarten

and daily Bible classes began with an increased attendance.

"The Juniors meet every Sabbath afternoon. The Young Women's Society, twice a month. Many of this society are now employed in factories, but we still 'carry on'. A Daily Vacation Bible School was conducted for five weeks, with morning and afternoon sessions for three weeks of that time, with an excellent attendance. The 24th and 27th Psalms, Matt. 5:1-12 and many Bible stories were committed. Our mission in India was studied, using material from 'In the Shadow of the Himalayas'. The offering of $8.72 will be given to missions."

Many calls were made and the seed sown will not be in vain.

SLOVAN MISSION, BURGETTSTOWN, PA.

Mrs. R. G. Russell has called in all the homes of the children who attend any services in the mission, sometimes passing through the doors of a saloon to do so. She has always been warmly welcomed and treated kindly. Many mothers and children have been busy gathering elderberries during the day time, and shelling them at night. These berries are sold to the Heinz company for jelly making. Many of the young people are working away from home, but the misisonary adds: "We will carry on our YPCU if only three attend."

SECOND ITALIAN, PITTSBURGH, PA.

Mrs. Ciancio reports a church wedding, the bride being the Superintendent of the Sabbath School.

The services are all well attended. The YPCU holds a social meeting once a month, to keep the members interested and to secure new members. "Another of our members has been called to serve our country," writes Mrs. Ciancio.

WESTLAND, PA.

Since the new missionary, Miss Dorothy Partington, took up the work in this mission in May, services have been held every Sabbath. The sacrament of the Lord's Supper has been observed twice. Seven young people united with the church, on Confession of Faith. Five children were baptized.

Prayer Meeting is held in the church every Wednesday evening. The Sabbath School enrollment is 100 with an average attendance of 58. Rally and Promotion Day was observed with an attendance of 92. A Daily Vacation Bible school of four weeks had an average attendance of 27 from the Primary Department and 13 from the Junior Department. The YPCU has an average attendance of 11. The Bible Club meets each Thursday after school with an average attendance of 16. The Elizabeth Brinton Clark and the Women's Missionary Society meet every month.

Christmas boxes have been mailed to 8 of our boys who are in foreign service and others will be mailed to all who are on the Honor Roll of the church. The expense for these gifts is met by members of the congregation. The missionary is holding a service at Export each Sabbath, for children, with an attendance of 14.

The report closes as follows: "I am grateful to our Heavenly Father for the privilege of working in this needy field. I appreciate your support and your interest in the work, and covet your prayers that God may do wonderful things for us during the coming year."

TAHOMA TERRACE, TACOMA, WASH.

Miss Beth Johnstone writes: "The summer vacation in this district was not a rest period."

All children of the required age were employed in vegetable and berry fields. The help problem in a defense area is nothing short of sorrow. Whether one wishes it or not, each one is expected to give himself to the war effort, and church workers therefore are few. Because a mis-

sionary's calling "reaches out to include something of almost everybody's task", the life at Tahoma Terrace has been crowded with genuine interest. "In the little home" at Tahoma Terrace, counsel and assistance has been given, the feeling of friendship has been offered in the sunshine days, and we have endeavored to "stand by" with sincere friendship in the dark days and to any and all the hand of Christian love has been extended. The Welcome Sign on the Highway continues to work.

"A contractor from Nebraska, sent to superintend the building of a hospital at Camp Murray, was directed with his wife and daughter to our church. It takes their precious gas to get here, but they have not missed a Sabbath's service. Because having been a choir director, he now leads our young people, which means extra gas for the rehearsal meetings. Chaplain W. G. McGeoch from our Evanston, Ill., church is now stationed at McChord Air Field, and wonder of wonders, we were able to secure a small house for him for three months. The soldier and his wife, who lived in Tahoma Terrace during my vacation, are still with us and teach in the Sabbath School.

"It is our happy privilege to daily make contacts with new people and all too often find them too busy with war to listen to any mesage, but more than ever we know we must first make 'contact' with the One who would send us forth. We as missionaries must keep our eyes fixed upon Jesus and by daily discipline and concentration on the work given us to do, go forward in the task ahead."

GIRLS' CIRCLE PROGRAM

(Continued from Page 236)

shine of optimism. Let this part be the Devotional Service. (Why not have it at close of meeting this time?

Scripture: Read miracles of Healing and Feeding Multitudes performed by Jesus.

Songs: Bible Songs Hymnal—25, 82, 261 are appropriate to topic. As special music "Break Thou the Bread of Life" or "The Great Physician Now Is Near".

Prayers: Sentence prayers for missionaries in "vitamin capsules".

Poem:

"At even ere the sun was set,
The sick, O Lord, around Thee lay;
Oh, in what divers pains they met!
Oh, with what joy they went away!

"Once more 'tis even-tide; and we
Oppressed with various ills, draw near;
What if Thy form we canont see?
We know and feel that Thou art here."

THE JURYS

Two missionaries with a great experience. The last white civilians to leave the Burmese capital—"volunteer technicians in blood transfusion service". In the horrors of bombing, and fire and falling buildings, while Buddhist priests stood by staring mutely at the disaster, the Jurys "knelt on their knees sponging blood from the wounded".

Order of the British Empire was conferred upon Gordon Jury; a government citation "for loyal and devoted service" upon Elsie.

Our interest in them? They spent a year in Gordon College, at Rawalpindi, India. "Going back to Burma? Of course." "We have to take the risks of faith and be ready."

Christian World Facts

Negro Missions

MRS. H. RAY SHEAR, 206 Inglewood Dr., Pittsburgh 16, Pa.

(Note:—Second installment of The History of Henderson Institute written by Prof. O. T. Robinson)

HENDERSON INSTITUTE,
Henderson, N. C.
1891-1943

PART TWO:

John A. Cotton, Supt., and pastor 1903-1940.

According to his good wife, the first thing that greeted Dr. Cotton's eye upon coming to Henderson was a seven or eight foot plank fence surrounding the campus. This fence inclosed the baseball diamond, and one could imagine that it was most unsightly to one approaching the entrance. This fence immediately came down and our beautiful campus is today a testimony to his years of improvement of the physical plant.

Among the first acts of Dr. Cotton as administrator was the changing of the name of the school from the never existing Henderson Normal and Industrial College, to the Henderson Normal and Industrial Institute. Under his early administration we find the following industrial opportunities: for girls, cooking and sewing; for boys, carpentry, broom-making and printing. Carpentry was first offered in 1916. The broom-making appeared in 1913. The industrial shops were located in the basement of the boys' dormitory, and were lost by fire with the dormitory in 1923. This loss precluded the re-establishment of industrial work for boys.

According to Dr. Cotton, when he took charge of the work in 1903, there were 13 high school pupils in September, but by May the number had reached 31. The total school enrollment for the year was 374. A steady decline of self-boarders is noted until in 1907 the number was reduced to three, over against fifty-two regular boarders. Since that time self-boarders have disappeared.

As a result of the loss of the girls' dormitory by fire, the present girls' dormitory, known as Fulton Hall, was erected in 1914. Many Sabbath Schools from all Presbyteries contributed generously to the erection of this building, costing about $76,000. A large plaque just inside the entrance to the dormitory contains names of scores of Sabbath Schools by Presbyteries, and their contributions. In addition, on many doors there are plates showing other Sabbath Schools which contributed $125 or more to individual rooms.

By 1928 there was need for more room for school purposes. In this year was erected what is known as the Library Building, a two story brick building of two rooms. The library is located on the second floor and the first floor is used as a science room. No longer do we hear the lament of Dr. Fulton that all the children read is text books, for the present library, according to the report of the full-time librarian for the year 1942-43, shows that, after discarding 324 worn and obsolete books, the present number of books is 1394, exclusive of two sets of encyclopaedias (1928-1936). The number of magazines received regularly 16, and newspapers 5. Total regular book circulation for the year, 1428.

In the year beginning 1922 the academic work of the institution had grown to a point where the school was accredited by the North Carolina Department of Education as an "A" grade high school. The school had taken its first step toward "growing up" to the extent that the next year the first, second and third elementary grades were discontinued. At intervals following, other elementary grades were dropped until

in 1932 we had high school pupils only. Coincidentally the school apparently felt it was "full grown" for that same year it was placed on the accredited list by the Southern Association of Colleges and Secondary Schools. It remained on the accredited list until 1936, when it was dropped because our school failed to operate the minimum number of 175 required days. The change of our school term from nine to eight months involves quite a revolution in our history in reference to our relationship with the church proper and is explained as follows:

During the year 1931-1932 we lost our school building by fire. This was the last old landmark by way of buildings of the early days. Surrounding counties which at one time had furnished some 150 boarding pupils were erecting their own county high schools and bus transportation was coming into vogue. All of these things, in addition to the cost of replacement, led the Home Board into an agreement with the county authorities whereby they would be given two acres of land and the insurance from the old building if the county would replace the building and take over responsibility for Negro high school education. To this the county could not but gladly agree; whereupon we found ourselves under state control so far as the academic work was concerned. The state in the meantime (1935) has assumed responsibility for operating all elementary and high schools throughout the state, and that year cut the school term to eight months. And thus we have operated at Henderson for eight years. The names of Dr. and Mrs. Cotton will always be associated with Henderson Institute.

Dr. Fulton did all in his power to develop the religious life of the people, allying himself at first with the little Presbyterian Church. This church later became United Presbyterian, and it would be a cause of rejoicing to this first leader if he could see the comparative statistics in the Minutes of the General Assembly. In 1914 the report gave the cost of the church building as $1500. In 1915 it was $8000. In the meantime a large brick structure adequate for years to come had been erected. Dr. Cotton, with a foresight peculiar to himself, as he approached his latter years, became interested in placing younger men in the fields which he knew he soon could no longer fill. The Henderson congregation is fortunate today in having as its pastor Rev. St. Paul Epps, a graduate of the Pittsburgh-Xenia Theological Seminary of 1942. It was through Dr. Cotton's efforts that we have him today. Mr. Epps is a young man of promise, and under his wise guidance the Church gives assurance of becoming self-supporting.

The high regard of the church in general for Dr. Cotton is further evidenced by the fact that in 1931 the contributions of the various Young People's societies for the year were given to Henderson Institute for the erection of a spacious gymnasium in honor of Moses M. Shaw, the director of Young People's Work. As a result Henderson Institute is respected by all opponents in basket-ball, and several regional and state championships have been won by Henderson.

Dr. Cotton was also burdened with the need of hospital facilities in the community. An article written by him in 1938 rehearses the story of this early need and how it was met; also the later growth of Jubilee Hospital will be told in an article soon to appear in this Magazine. But let it be said here that this piece of missionary work lay very close to his heart.

The work done by the predecessors of Dr. Cotton is not to be minimized in the least. They laid a solid foundation. But to the present generation, the history of Henderson Institute for the past forty years is the life of the late Dr. John A. Cotton, who died here at Henderson June

12, 1943. Having known him, and worked under him as principal of the academic department from 1934-1940, I beg your indulgence while I pause in memory of the best known Negro in the United Presbyterian Church, a man whose life was devoted to the improvement of his people along all lines, a minister of great excellence, and who was sympathetic to a fault; whom I have often heard say, "I would rather err in being too lenient than in being too hard on any one, for, but for the grace of God, there is John Cotton."

O. T. Robinson, 1934-40 *Principal*, 1940-'43 *Supt.*

In the year 1924 O. T. Robinson came to Henderson as a teacher. He was graduated from Knoxville College in 1923. Beginning with the school year 1934, he assumed duties as principal of the school under J. A. Cotton, principal-emeritus, who remained in charge of general supervision and finance until 1940. Anything that we have accomplished during the first six years therefore is rightly part of, and belongs rightly to the oversight of Dr. Cotton. When he was called to Knoxville College as acting president in 1940, we fell heir to all duties in connection with the work as Superintendent.

Henderson Institute occupies a beautiful site just outside the city limits. All buildings are of brick construction. For the past several years our graduating classes have numbered from 35 to 40 students. For the past year the enrollment has been 438, graduates 43. (See picture in November Magazine). Our present enrollment is 387. Work is offered for high school students only. We have twelve teachers paid by the state, one by the Board of American Missions and one by the Women's General Missionary Society. The high school building is operated at state expense. We are glad to say that after eight years, the state, by legal enactment, is returning to a nine-months school term. We believe we will again be accredited by the Southern Association. Three years ago we organized a band of about thirty pieces. For two years the band made very rapid progress, but the war took our instructor and later his successor. This activity we hope to revive when the war is over.

One of the great problems of Negro schools today is that of vocational guidance. For Negroes this may be a problem not quite so easy as in the case of whites. In a small way we are at least touching on this matter About one-third of our graduates go to college each year. Most of them prepare for the teaching profession. Practically all Negro colleges are teacher training institutions. The result is that while the whites are having difficulty in filling teacher requirements during the war emergency, Negroes have probably a surplus of qualified teachers. Our big task now is to guide our young people into the other lines of activity. This has to be done despite the fact that most doors of employment are certainly by no means wide open to us.

So, we have seen the changes as they have come; more and more control on the part of the county, less need for a boarding department as good roads and school buses have come, more difficulty in operating a boarding department under wartime restrictions, and the serious question as to the justification of spending mission funds on a boarding department. In consideration of these things, this department was discontinued with the opening of the school year 1943-1944. The state has become the "camel" which is about to get his entire hump under the tent.

There are reasons which cause one to be sad with these changes; but still there should be rejoicing that, as the result of coming to this community at a time when clouds of every description hung over this people, by wise leadership and co-operation, the United Presbyterian Church has played an important part

(Continued on Page 252)

Indian Missions

MRS. ARTHUR B. McBRIDE, 847 Thorne St., Sewickley, Pa.

DECEMBER 1943 INDIAN LONG NIGHT MOON 1943 GREAT SUNS

CHRISTIAN EDUCATION

Perhaps the greatest challenge with the most far-reaching possibilities is the wide open door inviting us into the schools where we are permitted to give Christian training to literally hundreds of youths of this fair land, here in the western foothills of the beautiful Ozark mountain region in eastern Oklahoma.

For the past five years it has been my happy privilege as a Christian worker to strive earnestly to meet this challenge.

Come follow me as we quickly go about looking for opportunities to carry out the wonderful teachings of our Christ, the Great Teacher.

UNION GRADE SCHOOL: Here nestling on the southern slope of a pine-covered hill is a four-acre campus with modern school buildings many miles from any other high school. Our enrolment is about 500, the greatest number of Indian children in any public school in the western states. On Tuesday and Wednesday every week, we meet all ages here from the beginners to the seniors. It requires hours of earnest prayer and preparation to get and hold such a group. Picture our twenty minutes lesson in the first grade room where we meet over fifty beginners. Hear their little voices as they pray: "Our Father, who art in heaven;" note the interest expressed in their bright faces as they are permitted to see and hear explained the Bible picture charts, and hear the joy expressed as each voice sings out the little choruses of the songs. This program is carried on throughout the grades using songs, Bible lessons, and Bible readings appropriate for the ages and group.

Then meet the High School group from the seventh to the twelfth grades inclusive, all eager to have part in our program, showing great interest in song and praise service and Bible study period. Could there be a greater challenge?

For the last four years I have been invited to speak to the graduating class, truly an honor that any minister would appreciate. The contacts made on the school campus and riding in the school buses all have a very important part in carrying on a successful program. Last, but not least, is the fact that our school

A group of children in Cave Springs School. Notice the Dog Wood in the background.

Hungry Mount School group, one half of which are Cherokee Indians.

superintendent and his entire staff of teachers are in perfect accord and encourage our program in every way.

HUNGRY MT. SCHOOL. On Thursday I drive across the country to our second place of contact. Here we have an enrolment of about 50. About one-half of the children are Indian.

BARBER SCHOOL. Here a similar program is carried on every Thursday. There are from fifty to sixty children and most of them are Indian.

CAVE SPRINGS SCHOOL. Every Friday morning we meet the teachers and children here. There are about forty children in this school.

INDIAN DAY SCHOOL. In carrying on this program I come in contact with about 650 children every week of the month, each having a lesson a week. With the solemn thought in mind—the children and young people of today are the men and women of tomorrow and upon their shoulders shall rest the responsibility of these communities in the future—I am convinced that no sacrifice is too great, no roads too rough, no price too high to pay that this work may be carried on. Is it not true that we are investing in something that shall live on? As we build a living monument of living souls, I answer: "Surely there can be no greater challenge.

George N. Smith,
Bunch, Oklahoma.

WILSON'S HOME-COMING

October 17 was a "Red Letter" day at Warm Springs. On that Sabbath there were 113 in the Sabbath School in the morning, the largest number present at any time since the Machamers came here. The evening service was unusually well attended too, both by Indians and white people. And in the pulpit with Rev. Mr. Machamer was Wilson Spencer, in his navy uniform! You can imagine how that thrilled us all and especially the big group of Indian boys present. He gave a fifteen minute talk about his experiences in the South Pacific and later showed us four stars he wore on a ribbon to show that he had been in four major sea battles. It was good to hear him say the equivalent of: "There are no atheists in sea battles" and he described how the "toughest" fellow on their boat began to pray earnestly when they prepared for an engagement with the cruel enemy. It was good to hear Wilson recall the happy hours he spent in the Waarm Springs church and he urged the Indian young people present to make good use of their precious opportunities.

How we hope that many of our Indian young men may come back from the war on fire to lead their people to God. Wilson had only a very short furlough and is now back on the high seas. Let us all remember him in our prayers as he asked us to do. *Helen J. Noordewier.*

Foreign Missions

Mrs. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

January

Miss Mary Frances Lincoln, R.N. January 5
Miss Kate Spencer ..... January 7
Miss Margaret Murdoch ..... January 11
Miss Ruth A. Warnock ..... January 14
Miss Ida Whiteside ..... January 16
Miss Georga Wengert ..... January 22
Miss Minnehaha Finney ..... January 24
Miss Lillian McConnell ..... January 28
Miss Addaline Brandon ..... January 28
Miss Frances Turk, R.N. ..... January 28
Mrs. Mary K. Coventry ..... January 30
Miss Evva P. Hartig, R.N. ..... January 31

EGYPT

We are happy indeed that Miss Mary Lyon Thompson has been honored by Tarkio College. At the recent celebration of the sixtieth anniversary of the founding of the College the President, Dr. M. Earle Collins, conferred on her the honorary degree of Doctor of Laws. Miss Thompson is the daughter of J. A. Thompson, D.D., LL.D., L.H.D. who has been President and President Emeritus of Tarkio College for fifty-seven years. She is a graduate of that college and has been teaching there during part of the time she has been detained in America by war conditions. Miss Thompson has been one of our missionaries in Egypt, having served most acceptably in Pressly Memorial Institute for a number of years. Her very interesting article on "The Outreach of the Mission School" appeared in the November issue of the Womens Missionary Magazine.

Mary L. Thompson, LL.D.

At the close of the school year in June all our missionaries were very weary and the Mission made special efforts to have some of them get out of the country that they might have a change of climate in a higher altitude. Miss Margaret Bell and Miss Ruth Work went to Palestine. Both sent letters from the Mount of Olives near Jerusalem. Miss Bell said she was unable to describe the thrill of being in that sacred spot. The small garden plot in front of the house where she stayed is covered with pine trees and the fragrance was a real tonic. While enjoying this she could look across the Kedron Valley and see the panorama of the city of Jerusalem spread out before her. Her first visit to the Holy Land was in 1908 and she found the improvements that had been made almost unbelievable. Miss Bell said: "One day we got a taxi and visited several Jewish colonies. They are truly reclaiming the land. We saw scientific farming, stock and poultry raising and the most wonderful orchards."

Miss Bell wrote especially to tell of the sincere thanks of the workers in the School for Girls in The Fayoum, Egypt, for the extra help given last spring. It was most thankfully received by the workers and she did not know what some of them would have done without it. She was also grateful for the bonus sent to the missionaries. Financial responsibility is no small thing and the additional help eased the load greatly.

Miss Bell's furlough is due but she is very thankful to be able to help in the Master's work in Egypt until more workers can be sent to them. The

missionaries count much on the help of the daily prayers of those they represent and Miss Bell added: "The dear Lord opened the way for Miss Ruth Work and me to come here where we are doing our best to store up energy against the needs of the coming year." Miss Work is also enthusiastic about the restfulness and the pleasure of her stay in Jerusalem and feels that it will bring them new life and vigor for the strenuous work ahead.

These two ladies met a number of friends in Palestine, among them Mrs. F. S. Hoyman who was for many years connected with our work in Egypt. She is doing a fine work for the Temperance cause in Palestine as well as in Egypt and she and the W. L. McClenahans (also of Egypt for some years) looked after our missionaries most thoughtfully.

Mrs. Mary Robertson, who has been of great value to our Mission in years past went to Tanta for her vacation. As she was overcome by the heat she had to spend the time in the hospital. Miss Stella Robertson (one of the teachers in the Girls' College in Cairo) has brought her mother to a hospital in Cairo, that she may be near her.

THE SUDAN

The July number of the Sudan Missionary Magazine has been received; it was produced by the Women's and Young Women's Missionary Societies of Wad Medani. The subject for this Magazine is "Christian Women and Young Women at Work in the North Sudan." The first article was written and translated from the Arabic by Mrs. Thabit Bassaly, former president of the Wad Medani Society and now the treasurer. Another article is written in Arabic by the pastor of the Wad Medani Church and translated into English. A start has been made in Junior work and the Presbyterial Secretary, Miss McClellan, sent out a Junior Magazine to all the Women's societies for their guidance in the work. The plan is similar to that for our Junior work at home. In view of the meeting of the Presbyterial which was to be held in September, celebrating the fourth anniversary, a program was presented part of which was the statement of the Standard of Efficiency; this, too, was similar to that used in our work in America. The Magazine also contained a report of a rally held in the Khartoum church in April; this was attended by sixty women and young women from the three cities. A fine spirit was manifest and a deep interest in the work of Missions and Evangelism.

A boy from a Bush School near Nasir. This picture was used in a recent issue of the Womens Missionary Magazine of the Sudan.

The last page of the Magazine was devoted to the Thank Offering. The Secretary, Mrs. R. F. Shields, in a letter encouraged the women to show their gratitude by their gifts of love.

For the past two years the Thank Offering of the Sudan Presbyterial has been used to support schools among the Shullas and the Nuers.

In a letter written on September 23 Dr. R. F. Shields tells of the return of Miss Ray Huffman and in his remarks as to the welfare of the missionaries speaks of the stabbing of Dr. Dougherty by a thief. A Government doctor had gone to his relief, taking with him Miss Huffman, R.N., and Mr. Adair. Dr. Shields also told that the Bible Women had

been having their annual Institute in September as it was the time of fasting and they could not work to advantage. Dr. Shields is a very busy man as along with his many duties he has been acting Chaplain at two American camps nearby.

INDIA

Early in November a message came from the Government announcing that a brother of Miss Glendine Lundquist (of our Sialkot Hospital) had been killed in Germany. Our sympathy goes out to Miss Lundquist and her family in this loss.

In these days we hear much of famine and disturbances in India but we are thankful to say that our missionaries report no such trouble in the Punjab. Food is scarce and is rationed as is also the gasoline but so far there has been no difficulty in getting the necessary supplies. Some of the storekeepers are accused of hoarding grain and other supplies just as has been done some places in America. Because of the shortage of gasoline our missionaries have some difficulty in getting from village to village but the work has been carried on steadily in the best way possible.

During the very hot weather it was necessary for the missionaries to go to the hills to rest up for another year's work. Four or five went together usually and not all to one resort. Miss Artman has written of some of her experiences and of the pleasure afforded her and her associates in meeting some people who had known our veteran missionary, Miss Elizabeth McCahon, and held her in the highest esteem. She also tells of the Christy twins celebrating their second birthday on May 1. All the little Indian children on the compound shared in the festivities. Their birthday cake had four candles and the twins blew them all out themselves. They talk in either English or Panjabi and run around everywhere, keeping their mother busy.

Miss Alice Hill, who is in her first term, studied language diligently last summer and was looking forward to getting several examinations off. It is a great relief when missionaries have finished their studies and are able to read and study what they like or feel they need to read.

Miss Margaret Ballantyne spent her vacation in Dharmsala and found it exciting to be setting up housekeeping in the very house where her parents lived years ago and had rest and respite from the heat of the plains. She was very happy to have as her companion our own Miss Mary Kyle and Miss Mary Kennedy of the Associate Reformed Presbyterian Mission in India. She considered that this was a great privilege but added that all her life she had had "far beyond her share of good things. This has been a good year—the best of my life." Miss Ballantyne is also in the midst of language study.

Miss Elizabeth McConnell, who has charge of the Good Samaritan Hospital in Jhelum, is the only American in the station since Miss Lillian McConnell came to America to retire in the summer of 1942. The Mission felt that Miss McConnell must have at least a short rest time so sent Miss Janette Howland to Jhelum to help her for a few weeks. Miss Howland had at one time lived in Jhelum and it seemed almost like home to her as she met friends of other years.

Miss McConnell has a number of orphans in her care, having raised them from babyhood. They are a source of worry at times because of the increased school fees and the high price of cloth. One of these small boys, Albert, was sent home quite ill with chronic malaria and asthma. One little lame orphan is now studying "durse work" (tailor) and it is hoped that he may be able to support himself. Joseph, the oldest orphan, is a lovable chap; he is in the seventh class now and has said for several years that he wishes to be a

Padre. Miss McConnell sincerely hopes that money may come in for his education so that he can fulfil this desire.

She has many responsibilities besides caring for her orphans. At one time she had the duty of acting as "Mother" to a young girl and planning for her marriage. First a man must be found and his parents' consent secured. Numerous suits of clothing must be purchased, including one for the husband-to-be, and cooking utensils, a bed, chairs, etc., were provided. She also produced the Rs. 5 ($.50) for the minister's fee.

The Christians asked that the hospital should not be closed while Miss McConnell was away on her much-needed vacation and so the native staff carried on. Dr. Bergsma went to Jhelum to pay the workers.

ETHIOPIA

Recommendations have been received from the missionaries in Addis Ababa for enlargement of the work. The Foreign Board and the Women's Board have arranged to hold a conference in Pittsburgh to consider the conduct of the work in the eastern and western sections of Ethiopia. In the meantime the property is to be put in good condition and the work in the school and clinic is being carried on as usual.

Mrs. Pollock writes that she has finished her work in the Government clinic. A letter of appreciation she received from the Director pleased her greatly. She hoped to have a short vacation at a lower altitude and to spend a short time visiting in Sayo and Gore. She had never been to that part of Ethiopia and was anxious to see the Doughertys.

Mrs. Ruth Walker says: "Our more than a year here has taught us that the Ethiopian women and girls are ready for a wider experience than has heretofore been their lot. They want better homes and healthier babies; they want education for themselves and for their children and we know that hand in hand with these must go a saving knowledge of our Lord Jesus Christ if Ethiopia is to come into her inheritance."

Miss Isabel Blair

Miss Ruth Beatty

Our missionaries have had the pleasure of meeting Mr. and Mrs. Caldwell and Mr. Winslow, the new American Government representatives who arrived recently. They are fine folks and the missionaries anticipate real fellowship with them.

We are happy to be able to say that two more recruits are on their way to Ethiopia as Miss Isabel Blair and Miss Ruth Beatty, after many months of waiting, have sailed from an eastern port. We hope that their journey will not be too long and tiring.

Junior Department

By MRS. PAUL M. HAAS, Secretary, 260 Lora Ave., Youngstown, Ohio

Numerous are the requests for simple mission pageants for children. The following sketch furnishes a flexible outline easily adapted to any background or group of children. Distribute the individual parts at the regular Junior meeting, with an explanation of the underlying significance of the whole. Only one rehearsal is essential. Add or subtract poems or songs to meet the requirements of the society. For December highlight Christmas by background, Nativity memory work and carols. In February use the Love Chapter and build the mission program around the love theme. When the Junior leader is herself afire with a zeal for implanting in the hearts of her children the Great Commission, the children will enthusiastically respond with kindred fervor.

Mrs. Paul M. Haas, Junior Department, Secretary

THE JUNIOR SCHOOL OF MISSIONS

For background use large flannelgraph or blackboard.

Divide board vertically, heading one side, "We Study", the other, "We Give".

As each child enters Women's Missionary Society places his pageant name on the board.

WOMEN'S MISSIONARY SOCIETY: (*Mature Junior or Teen Age girl. Wears dark choir robe and carries Women's Missionary Magazine*). I represent the Women's Missionary Society. Mine is the precious responsibility for teaching to the children, by precept and example, the Saviour's last command: Go—Preach. What nobler task could I be assigned than to point the path which the Saviour appointed to those who come after me? These children of today are the adults of tomorrow. If Christ, working through my efforts, kindles in their hearts a passion for the lost children of the world, then the Gospel of Salvation will be magnified and glorified in the India, the Egypt, the Sudan, the Ethiopia, of tomorrow. But if I fail, what then?

This afternoon our Juniors will sketch for us their mission study in the School of Christ. By their lessons and their contributions they are preparing to "go into all the world and preach the gospel to every creature."

WE STUDY

THE BIBLE: One or more Juniors, dressed in white, name Books of the Bible or Books of the Bible in Verse found in "Recitations and Exercises for Junior Missionary Societies", published by our own Literature Department.

BIBLE MEMORY WORK: Juniors, singly or in groups, recite their Junior Memory selections.

PRAYER CYCLE: (*Child, dressed in blue, carries Prayer Cycle.*)

"I cannot go to lands afar
Where other kinds of people are,
To share their sorrows and their joys,
And mingle with the girls and boys;
But I can gather quite a lot
From books and other helps I've got
Of interesting information
About each separate tribe and nation.
So on these pages which I hold
Are names and places I am told
Of folks who work in other lands.
It is for study this book stands.

"I cannot tell the folks abroad
The news that's in God's holy Word
And of the joy that comes to all
Who listen to the Savior's call.
But I can cheer the friends who go.
They often say they're glad to know
That they're remembered over there,
For the purpose of this book is prayer.
And every day I lift my hands
For those at work in foreign lands,
And pray that through the Word Divine
The Light of God may quickly shine."
Adapted, *A. L. Johnson, World Friends*

JUNIOR LITERATURE: (*Small child dressed in pink carries Junior Magazine and bundle of Junior books*).

"He who gives a child a mission book
Gives that child an inspiring look
Through its pages—down the ages
Gives that child a vision wide
Of those for whom the Christ Child died
In lands that are both near and far.
Gives that child a purpose true
That if God shall call, he, too,
Shall life so give—and life so live."
Adapted, *W. L. Stidger.*

CHURCH ATTENDANCE: (*Carries Bible*) Recites Margaret Sangster's familiar poem, "Dear Little Heads in the Pew".

WE GIVE

JUNIOR SPECIAL: (*Carries Junior Special card*)

"'Master, where shall I work today?'
And my love flowed warm and free.
And he pointed out a tiny plot,
And said 'Tend that for me'.
But I answered quickly, 'Oh, no, not there.
Not anyone could see.
No matter how well my task was done—
Not that little place for me.'
And his voice, when he spoke, it was not stern,
But he answered me tenderly,
'Little one, search that heart of thine,
Are ye working for them or me?
Nazareth was just a little place,
And so was Galilee'."

NEAR EAST FACTS

WHITE GIFT: (*Child with good voice. Dressed in white. Carries white gift.*)

"For the sake of one small child of long ago
I shall go down dark alleyways—and dim
To find the children there and give the gifts
I could not bring to Him.

And for His sake I shall go seeking those
Who have forgotten stars may shine for them,
To tell them of one everlasting star—
The Star of Bethlehem.

And if I mark where others bear a load
And lend a hand until the burden lifts,
Perhaps—as He accepted gold and myrrh—
He will accept my gifts.
Grace Noll Crowell

WHITE GIFT SINGS "STAR OF THE EAST"

SEVEN DEPARTMENTS

FOREIGN: (*Carries map of our foreign fields*).

"My album is the savage breast
Where darkness broods and tempests rest,
Without one ray of light.

To write the name of Jesus there,
To point to worlds all bright and fair,
And see the savage bow in prayer,
Is my supreme delight."
Robert Moffat

HOME: (*Carries United States flag*)

"Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongues but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side."

All Juniors join in singing "Happy is That People", B.S.H. p. 156.

BENEVOLENCE: (*Small child, carrying cup.* Matt. 25:34-40.

TEMPERANCE: (*Small child, carrying Oct.* 1943 *Junior Magazine*). Proverbs 20:1.

PARSONAGE: (*Carries bright picture of a home or fireside*).

"Lord Christ, beneath Thy starry dome
We light this flickering torch of home,
And where bewildering shadows throng
Uplift our prayer and evensong.
Dost Thou, with heaven in Thy ken,
Seek still a dwellingplace with men,
Wandering the world in ceaseless quest,
O Man of Nazareth, be our guest!
Daniel Henderson

NEGRO: (*Mature Junior*).

"I slept, I dreamed I climbed a steep ascending track,
And just behind me labored one whose face was black.
I pitied him, but hour by hour he gained upon my path.
He stood beside me, stood upright,
And then I turned in wrath:
'Go back!' I cried, 'What right have you to stand beside me here?'—
I paused, struck dumb with fear,
For lo, the black man was not there—
But Christ stood in his place,
And oh the pain, the pain, the pain
That looked from that dear face."

AMERICAN INDIAN: (*Holds Indian Trails" or significant Indian work*).

"Lord of the sun and moon,
Shine Thou upon us;
Lord of all hills and fields,
Grant us good harvests;
Lord of the tall pine trees,
Make our lives upright;
Lord of the lakes and streams,
Give us great calmness.
Strong as the eagle's wing,
Make our hearts stronger;
Swift as his upward flight,
Make our faith swifter.
Keeper of birds and beasts,
Guide of their pathways,
Keep us and guide us,
Lord; we invoke Thee."

Elsie Wehling Fulton

LIFE MEMBER: (*Dressed in pink, carrying Junior Life Member badge*). *Sings or recites well-known hymn, "I'll Go Where You Want Me to Go."*

THANK OFFERING: (*Small child holds pink Thank Offering envelope.*)

"I wonder—if Christ were here today
In person, as we are, face to face,
Could I place in His hand this offering
And say, 'It is all I have to bring,
To spread Thy work of redeeming grace?'
I wonder, if Christ were standing here,
Watching our gifts of thankfulness,
Could I make this offering honestly,
With His loving eyes fixed full on me,
And feel it was something He could bless?
I wonder! for Christ is here today,
And no heart motive is his from Him.
Can it be that He finds me hesitate
To sacrifice for a cause so great!
It was worth a Cross to Him."

Catherine Culnan

A second Junior, carrying Thank Offering box sings, "A Little Gift," from White Gift Service, or child's Thanksgiving song.

WOMEN'S MISSIONARY SOCIETY: (*Steps forward and places hands tenderly about Thank Offering children*).

"I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still
It moved and yielded to my will.
I came again when days were passed;
The bit of clay was hard at last;
The form I gave it still it bore
And I could change it nevermore.

"I took a piece of living clay
And gently formed it day by day,
And worked it with my power and art—
A young child's soft and yielding heart.
I came again when days were gone;
It was a man I looked upon;
He still that early impress bore
And I could change it nevermore."

Exeunt singing "We've a Story to Tell". B.S.H. p. 268.

NEGRO MISSIONS

(Continued from Page 243)

in molding the sentiment of the great state of North Carolina so that it now assumes responsibility for the education of all its citizens through elementary and secondary schools.

The church can be justly proud that the fruits of her labor are now so abundant in what was once a most needy field. By no means do we feel that the Negro should be cut adrift from his relationship with the church and its mission. While we feel that this institution may have developed into a small oasis, yet we but lift our eyes and behold we are still in a desert that needs the water of life, which in the past has been provided through the church alone.

We are proud of our school and our students. We are most grateful for all that the church has done for us here in the past.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

FOR JANUARY PROGRAMS

For All of Life—adult text—Cloth $1.00; paper 60c.

Into All the Villages—illustrated—paper 25c.

Discussion and Program Suggestions, either adult or young people, each 25c.

References on United Presbyterian Work:

In the Shadow of the Himalayas: Medical, Chapters 24, 28, 40. Drugs, Chapter 7. Temperance Work, pages 349. Vocational, Chapters 22, 37.

Tomorrow's Egypt: Medical, page 167. Temperance Work, page 162. Village Education, Chapter 5.

Heal the Sick, pamphlet, 25c.

Leaflets:

United Presbyterians and Modern Miracle for Lepers, free.

Leper Hospital in Rawal Pindi, 5c.

Lamu, 3c.

Hugh T. McLaughlin, M.D., Sudan, 3c.

WALL CHART FOR JUNIORS

A reprint of this chart has been made. The cost of printing has increased so much that we feel we must raise the price to $1.50, which is still below the actual cost of production. It is a chart that will be useful for years to come in Junior meetings and in children's departments of the Sabbath School, so well worth the price.

PRAYER CYCLE

We plan to have the 1944 issue of the Prayer Cycle ready in December. Advance orders are being filed and will be filled in the order received.

WORLD DAY OF PRAYER
First Friday in Lent
February 25, 1944

Program: "The Lord Wondered That There Was No Intercessor." Two cents each; $2.00 per hundred.

Call to Prayer: Free in limited quantities.

Poster: (17x22) Five cents each.

History of 1943 Observance: "Standing in the Need of Prayer". A single copy will be included free with each order.

Handbook for Leaders—suggestions for program, promotion, publicity and radio. Ten cents each.

Temperance and Reform Department

By MRS. G. VIRGIL HUTCHISON, Secretary, Imperial Pa.

This will be my last message to you from this page as I am relinquishing my work as Secretary of Temperance and Reform to devote my time more fully to statistics and efficiency as Women's Secretary. For nearly two years, I have been trying to bring to you who are missionary women, a page of information and inspiration along the lines of temperance and reform each month. Many of you have been most interested in promoting civic righteousness and in educating our young people in the dangers that are constantly presented to them. Your help and prayers have been most precious to me and I trust that the kindnesses you have shown me will also be shown to my successor, Mrs. Charles Bradley Warren. We are indeed fortunate in having Mrs. Warren to take up the duties of this office and we extend to her the wish that she may have joy in this service for her Master.

Tributes

Mrs. Thomas O. Dickson

The Women's Missionary Society of the Homewood United Presbyterian Church, Pittsburgh, Pa., wishes to pay tribute to the memory of Mrs. Thomas O. Dickson, who was called to her eternal home June 12, 1943.

Mrs. Dickson was a faithful member of our congregation serving for several years as teacher in the Primary Department of the Sabbath School. In the missionary society she was an earnest untiring worker in many places and for the last three years was the efficient treasurer.

We extend our sympathy to her husband, daughter and son and commend them to the care of the Savior whom she loved and served.

Committee

Mrs. Mary Berry McCalmont

It has pleased Almighty God in His infinite wisdom to summon our sister Mrs. Mary Berry McCalmont, a faithful member of our Women's Missionary Society of Center Church, Midway, Pa., for more than fifty years.

We deeply regret her loss but bow to the will of God, who doeth all things well. Although living in the west for a number of years she always retained her membership in our church and missionary society and was ever faithful in her prayers and contributions to both.

Resolved: That we extend our deepest sympathy to the family and that these resolutions be written in the Minutes of the society and a copy be sent to the family and that they be published in The Women's Missionary Magazine.

Mrs. J. M. Wallace
Mrs. Arthur Brown
Mrs. William Eller

Mrs. Jeanette Crawford Cuthbertson

The Women's Missionary Society, of Pittsburg, Kansas, desires to pay loving and respectful tribute to the memory of Mrs. Jeanette Crawford Cuthbertson, who was called to her heavenly home may 22nd, 1943, at the age of 93.

She was active in all branches of the church work and was a faithful attendant as long as she was physically able. She was an ardent and active worker in the W. C. T. U.

She was a woman of a beautiful Christian character, loyal to the church and society, always ready and willing to lend a helping hand to all in need. We are grateful for the privilege of having known her and of having been associated with her in a work which she enriched by her loyalty to the things of the kingdom. May the memories of such a life quicken us to greater service for the Master. To her loved ones we extend our deepest sympathy and commend them to the Savior she served so faithfully.

Mrs. J. A. Wilson
Mrs. J. T. Stewart
Mrs. F. A. Jones

Mrs. Mae Begley

The Women's Missionary Society of the United Presbyterian Church of Stronghurst, Illinois, offers this tribute in memory of Mrs. Mae Begley, who was called from her earthly home to a higher service, July 29, 1943.

Quiet and unassuming in her manner, she was always ready to help with whatever she was asked to do, and for fifteen years never missed a meeting of the society.

In appreciation of her faithfulness, the society made her a Life Member of the Women's General Missionary Society, December 1937. Her love for God's House and for God's Day, and her interest in all missionary and church work gave proof of her love for her Savior.

"A woman that feareth the Lord, she shall be praised."

Miss Emma Marshall
Mrs. E. H. Allison
Mrs. Joseph Dixon

Miss Sallie C. Donaldson

No tribute of words can express the loss of her church or to the Women's Missionary Society of such a devoted Christian as Miss Sallie C. Donaldson of Centre, Midway, Pennsylvania, United Presbyterian Church, who was called Home on Friday, July 30, 1943.

We, the members of the Centre Women's Missionary Society wish to pay a tribute of love and respect to her beautiful Christian character and a lifetime of unstinted service to her Master of her time, her talents and her means. The memories of such a service as she rendered cannot help but challenge us to greater service.

We are grateful for the privilege of having been associated with her in the Master's work. No one can measure influence.

"Our echoes roll from soul to soul
And grow and grow forevermore."

We extend sympathy to her loved ones.

Mrs. Bessie Aiken
Mrs. Cora Gilbert
Mrs. Viola Dowler

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921—Sialkot City
Miss Helen Artman, 1920—Sheikhupura
Miss Margaret Ballantyne, 1941—Gujranwala
Miss Minnie E. Beatty, 1912—Abbottabad
Miss Lois Boyd, 1918—Sangla Hill
Miss N. Addaline Brandon, 1931—Sargodha
Miss Frances E. Brown, 1927, 1937—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Evelyn Cathcart, 1925—Rawalpindi
Miss Marjorie Faught, R.N., 1933—Taxila
Miss Betsy Fleming, 1913—Sargodha
Miss Vida J. Graham, 1922—Pathankot
Miss Eva M. Hewitt, 1930—Pasrur
Miss Alice G. Hill, 1933—Sheikhupura
Miss Janette Howland, 1921—Campbellpur
Miss Mary Kyle, 1904—Pasrur
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Laura R. MacLachlan, 1933—Pasrur
Miss Elizabeth F. McConnell, R.N., 1931—Jhelum
Miss Evelyn M. McKelvey, R.N., 1933—Sialkot City
Miss Margaret L. Murdoch, 1924—Sargodha
Miss Ruth M. Nichol, 1933—Sialkot City
Miss Marian T. Peterson, 1930—Rawalpindi
Miss Willa M. Ramsey, 1921—Pathankot
Miss Laura Reynolds, 1924—Sangla Hill
Miss Helen V. Weede, 1928—Zarfarwal

NOW IN THIS COUNTRY (from INDIA)

Miss Kathryn Beattie, 1920—Penn Ave. and West St., Pittsburgh (21) Pa.
Miss Hazel Bennett, 1908—261 Park St., Socorro, N. Mexico
Miss R. Jean Black, 1921—Petrolia, Pa.
Miss Lois M. Buchanan, 1910—334 N. Rutan St., Wichita, Kan.
Miss Marie E. Cash, 1926—322 E. North St., Lebanon, Indiana
Miss Margaret Fehlman, 1918—616 Arlington Place, Chicago, Ill.
Miss Evva P. Hartig, R.N., 1924—57 Broadway, Frostburg, Md.
Miss Reba C. Hunsberger, M.D., 1921—5914 N. Pulaski, Philadelphia, Pa.
Miss Olive Laing, 1912—46 N. Duane Ave., Pittsburgh (5), Pa.
Miss Sarah Jane Lamont, 1928—440 W. Cayuga St., Philadelphia, Pa.
Miss Mary Frances Lincoln, R.N., 1920—1502 Penn Ave., Wichita, Kans.
Miss Louise Scott, 1916—102 New Castle St., New Wilmington, Pa.
Miss E. Marjorie McCrory, 1936—McCrory Farms, R.D. 1, Homer City, Pa.
Miss Kate E. Spencer, 1918—353 S. St. Lawrence Ave., Chicago, Ill.
Miss Vivian L. Trimble, 1921—Blanchard, Iowa
Miss Ruth A. Warnock, 1913, 1936—Ezel, Ky.
Miss Georga Wengert, 1920—Lebo, Kans.

RETIRED (from India)

Miss Emma Dean Anderson, 1881—231 Franklin St., Slippery Rock, Pa.
Miss Laurelia G. Dickson, 1897—Tarkio, Mo.
Miss Ella M. Gordon, 1893—Pattersonville, N. Y.
Miss Kate A. Hill, 1896—Eldora, Iowa
Miss Flora Jameson, 1903—312 Cleveland Ave., Avalon, Pittsburgh, Pa.
Miss Mary E. Logan, 1891—325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902—205 E. Broadway, Girard, Ohio
Miss Rosa McCullough, 1879—Greenwood, Jackson Co., Mo.

RETIRED HONORARY MISSIONARY

Miss Mary J. Campbell, 1884—1769 Crescent Heights Blvd., Los Angeles, Calif.

RETIRED (from Egypt)

Miss Rena L. Hogg, 1899—c/o American Mission, Assiut, Egypt
Miss Ella M. Barnes, 1911—926 East 1st St., Monmouth, Ill.
Miss Minnehaha Finney, 1894—121 North 7th St., Sterling, Kans.
Miss E. Roxy Martin, 1901—Fair Meadows, Limekiln Park, R.D., Chalfant, Pa.
Miss Laura B. Walker, 1904—1109 McClure Ave., Munhall, Pa.

EGYPT—c/o American Missions

Miss Margaret A. Bell, 1901—Fayoum
Miss Helen R. Brownlee, R.N., 1934—Assiut
Miss Anna B. Criswell, 1905—Assiut
Mrs. Ada A. Dunlap, 1926—Fayoum
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, Litt.D., 1915—Cairo
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Cairo
Miss Lois D. Kingan, 1926—Benha
Mrs. Jack McMillan (nee Constance Harper) 1937—Benha
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, Pd. D., 1915—Cairo
Miss Evelyn McFarland, 1919—Cairo
Miss Elizabeth McKibben, R.N., 1924—Tanta
Mrs. William Fennell (nee Mabel McMichael), 1937—Cairo
Miss Carol E. McMillan, 1906—Beni Suef
Miss Sarah B. Meloy, 1923—Cairo
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Cairo
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Miss Martha A. Roy, 1933—Luxor
Miss Edna B. Sherriff, 1920—Assiut
Miss Nellie C. Smith, 1911—Cairo
Mrs. G. G. Gutteridge (nee Mary Stevenson) 1939—Cairo
Miss Mary C. Thompson, 1939—Tanta
Miss Helen M. Walker, 1930—Assiut
Miss Ethel L. Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1913—Luxor
Miss Ruth A. Work, 1904—Assiut
Mrs. A. F. Huish (Mrs. Margaret J. Work) 1939—Cairo
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY (from Egypt)

Miss Leota Cabeen, 1909—1214 Fifth Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1918—Americus, Kansas
Miss Mary Frances Dawson, 1922—808 E. Third St., Ellensburg, Wash.
Miss Alta G. French, 1925—Goldfield, Iowa
Miss Elsie French, 1909—606 Ogden Ave., S., Escanaba, Mich.
Miss Martha C. Glass, 1921—800 E. Second Ave., Monmouth, Ill.
Miss Alfaretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Dora B. Mason—2515 Orlando Drive, 21, Pittsburgh, Pa.
Miss Jeannette McCrory, 1916—Sterling, Kans.
Miss Helen J. Noordewier, 1921—Warm Springs, Oregon
Mrs. Rachel T. Seiver, 1925—1057 S. Genessee St., Los Angeles, Calif.
Miss Jane C. Smith, R.N., 1922—235 East 49th St., New York, N. Y.
Miss Marie F. Tait, 1925—R. D. 5, Mercer, Pa.
Miss Mary L. Thompson, LL.D., 1917—Tarkio, Mo.
Miss Elizabeth M. Wilson, 1932—Lewis, Iowa
Miss Esther W. Wilson, 1919—332 Waugh Ave., New Wilmington, Pa.
Miss Margaret A. Work, 1924—E. Platte Ave., Fort Morgan, Colo.

THE SUDAN—c/o American Mission

Miss Mary E. Coie, 1919—Omdurman
Miss Una Coie, 1918—Khartum North
Miss Mary V. Ewing, R.N., 1939—Doleib Hill
Miss Ray Huffman, R.N., 1924—Nasir
Miss Marguerite McClellan, 1926—Khartum North
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Ellen P. Smith, 1933—Khartum North
Miss C. Blanche Soule, R.N., 1921—Nasir
Miss Frances Turk, R.N., 1921—Khartum North

NOW IN THIS COUNTRY (from The Sudan)

Miss Elsie E. Grove, 1912, R. D. 3, Poughkeepsie, N. Y.
Miss Mary Jane McKnight, 1922—429 Fourth St., Ellwood City, Pa.
Miss E. Verna Pillow, 1930—Morgan Hill, Cal.

ETHIOPIA—c/o American Mission)

Miss Ruth C. Beatty, R.N., 1921—Addis Ababa
Miss Isabel Blair, 1922—Addis Ababa
Mrs. A. W. Pollock, R.N., 1942—Addis Ababa
Mrs. Ruth Lobaugh Walker, 1923—Addis Ababa

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. E. E. Elder ..... Cairo
Rev. and Mrs. Dalton Galloway ..... Alexandria
Rev. E. E. Grice ..... Cairo
Rev. F. D. Henderson ..... Tanta
Rev. and Mrs. James E. Kinnear ..... Cairo
Dr. and Mrs. F. C.. McClanahan ..... Assiut
Dr. and Mrs. N. D. McClanahan ..... Assiut
Prof. M. C. McFeeters ..... Assiut
Rev. H. A. McGeoch ..... Alexandria
Dr. and Mrs. W. T. Moore ..... Tanta
Dr. and Mrs. C. P. Russell ..... Assiut
Dr. and Mrs. W. J. Skellie ..... Luxor
Dr. and Mrs. F. Scott Thompson ..... Assiut

ON FURLOUGH

Dr. and Mrs. J. W. Acheson ..... Bolivar, Pa.
Dr. and Mrs. E. M. Bailey
310 E. Detroit Ave., Monmouth, Ill.
Rev. and Mrs. W. P. Gilmor
Rt. 5, Box 195-A, Fresno, Calif.
Mrs. E. E. Grice ..... Mulberry, Ind.
Mrs. F. D. Henderson
542 N. Bever St., Wooster, O.
Dr. and Mrs. H. S. Hutchison ..... Claysville, Pa.
Rev. and Mrs. W. B. Jamison ..... R.D., LeClaire, Iowa
Rev. and Mrs. H. E. Kelsey
601 N. College Ave., Bloomington, Ind.
Mr. and Mrs. J. W. McCutchan
Queens College, Charlotte 4, N. C.
Mrs. M. C. McFeeters ..... Box 263 Morris, N. Y.
Mrs. H. A. McGeoch ..... New Concord, O.
Rev. and Mrs. W. A. McGill
85 Sherman St., Hartford 5, Conn.
Dr. and Mrs. R. T. McLaughlin
5128 Wayne Ave., Philadelphia 44, Pa.
Mr. and Mrs. W. W. Nolin ..... Vashon, Wash.
Dr. and Mrs. F. M. Thompson
191 Eastlawn Ave., Detroit 15, Mich.

PUNJAB, INDIA

Dr. and Mrs. D. E. Alter
Woodstock School, Landour, Mussoorie
Rev. and Mrs. J. C. Alter ..... Zafarwal
Dr. and Mrs. Stuart Bergsma ..... Sialkot
Dr. and Mrs. J. G. Campbell ..... Sargodha
Rev. and Mrs. Wilbur C. Christy ..... Sheikhupura
Rev. and Mrs. E. V. Clements ..... Badomali
Rev. and Mrs. J. H. Colvin ..... Gujranwala
Dr. and Mrs. J. B. Cummings ..... Rawalpindi
Rev. and Mrs. R. A. Foster ..... Sialkot
Rev. and Mrs. John D. Harkness ..... Sheikhupura
Mr. and Mrs. W. H. Merriam ..... Gujranwala
Rev. and Mrs. Paul A. Miller ..... Sialkot
Mr. and Mrs. C. C. Millson ..... Gujranwala
Dr. and Mrs. Hugh M. Milne ..... Gujranwala
Miss Gwynaeth R. Porter, R.N. ..... Sialkot
Rev. and Mrs. Jay W. Ranson ..... Sangla Hill
Rev. and Mrs. W. H. Ross ..... Lyallpur
Mr. C. A. Stewart ..... Rawalpindi
Dr. and Mrs. Harris J. Stewart ..... Gujranwala
Rev. and Mrs. J. H. Stewart ..... Pathankot
Rev. and Mrs. Wm. Sutherland ..... Campbellpur
Dr. and Mrs. John Vroon ..... Taxila
Mr. F. A. Whitfield ..... Gujranwala

ON FURLOUGH

Rev. and Mrs. J. D. Brown
72 Sherman St., Hartford 5, Conn.
Dr. and Mrs. J. C. Heinrich
Apt. 302, 2716 E. Douglass, Wichita, Kans.
Dr. and Mrs. S. C. Picken
1923 Beaver Ave., Des Moines (10) Iowa
Mrs. C. A. Stewart
626 E. University St., Wooster, O.
Dr. and Mrs. R. R. Stewart
188 W. Commerce St., Bridgeton, N. J.
Mrs. F. A. Whitfield
1236 Woodward Ave., Topeka, Kans.

THE SUDAN

Rev. and Mrs. W. J. Adair ..... Nasir, Sobat River
Rev. and Mrs. Leander Finley ..... Omdurman
Rev. and Mrs. K. Glen Fleming
Doleib Hill, Malakal
Rev. and Mrs. W. D. McClure ..... Akobo, Malakal
Dr. and Mrs. R. F. Shields ..... Khartum

ON FURLOUGH

Rev. and Mrs. J. L. Anderson
958 Oakland Ave., Akron, Ohio
Rev. and Mrs. J. A. Heasty ..... Fairpoint, Ohio
Mr. and Mrs. J. P. McKnight
2010 Green St., Allentown, Pa.

ETHIOPIA

Rev. Bruce B. Buchanan
Sayo, Ethiopia, via Gambela, Sudan
Dr. and Mrs. V. F. Dougherty
Sayo, Ethiopia, via Gambela, Sudan
Mr. Sigurd E. Nystrom ..... Addis Ababa
Mr. Fred L. Russell ..... Addis Ababa

ON FURLOUGH

Mrs. Bruce B. Buchanan
133 S. 9th St., Monmouth, Ill.
Dr. and Mrs. D. C. Henry
600 Schaff Bldg., Philadelphia 2, Pa.
Mrs. Sigurd E. Nystrom
838 S. Ashland Blvd., Chicago, Ill.
Mrs. Fred L. Russell ..... Grandview, Wash.

MISSIONARIES IN TRAINING

Rev. and Mrs. J. Morgan McKelvey
72 Sherman Ave., Hartford 5, Conn.
Rev. and Mrs. A. Mac Roy
87 Sherman St., Hartford 5, Conn.
108 Stockton St., Princeton, New Jersey
c/o Princeton Seminary, Princeton, New Jersey
Rev. and Mrs. A. R. Stevenson
108 Stockton St., Princeton, New Jersey
Rev. and Mrs. C. Bradley Watkins
108 Stockton St., Princeton, New Jersey

RETIRED FROM ACTIVE SERVICE

EGYPT

Dr. and Mrs. W. W. Hickman
1125 E. Detroit Ave., Monmouth, Ill.
Dr. and Mrs. H. E. Philips
11 Linwood Ave., Newton, N. J.

INDIA

Dr. and Mrs. H. C. Chambers
3217 Seminary Ave., Richmond 22, Va.
Dr. and Mrs. Osborne Crowe
New Wilmington, Pa.
Rev. D. R. Gordon, D.D.
2330 Carroll Park, S., Long Beach, Cal.
Rev. and Mrs. J. A. McArthur
Taxila, Punjab, India
Rev. and Mrs. Robt. Maxwell
New Wilmington, Pa.
Rev. H. S. Nesbitt
288 Elmwood Ave., Wollaston, Mass.
Rev. E. L. Porter, D.D.
State Hospital, Massillon, O.

SUDAN

Dr. and Mrs. Paul J. Smith
600 Schaff Bldg., Philadelhpia 2, Pa.
Dr. and Mrs. G. A. Sowash ..... New Wilmington, Pa.

A LITTLE TIME APART

My Other Prayer

These six things doth the Lord hate: yea, seven are an abomination unto Him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren. *Prov.* 6:16-19.

Seven are the prayers I offer, Lord,
Seven at the threshold of the year;
That I might have Thy love within my heart,
That I might ever live in godly fear:

Pray I for a spirit meek and mild
With eyes that look with love on those about;
Pray I for a tongue that speaks the truth,
A bridled tongue, not froward but devout;

Hands that kind deeds do I pray for, Lord,
Clean, unstained in the sight of God above;
Feet that swiftly run on paths benign;
A heart that works no ill, knows naught but love;

Pray I for the courage and the will
To witness for the right that truth increase;
Pray I for Thy spirit, Lord, that I
May ever help to sow the seeds of peace.

Seven are the prayers I offer, Lord;
Yet all the while I pray I am aware
That ever in my heart I ask Thee, Lord,
That Thou wilt help me answer my own prayer.

(*Mrs. C. W.*) *Elsie Wehling Fulton,*
Secretary of Prayer Groups.

GOD KNOWS

By M. LOUISE HASKINS,
London, England

I said to the man who stood at the Gate of the year
Give me a light that I may tread safely into the unknown.
And he replied, "Go out into the darkness and put your hand into the hand of God."
That shall be to you better than light—and safer than a known way.
So I went forth,
And finding the hand of God trod gladly into the night.
And He led me toward the hills and the breaking of day in the lone East.
So heart be still;
What need our little life, our human life to know, if God hath comprehension?
In all the busy strife, of things both high and low, God hideth His intention.
God knows, His will is best.
The stretch of years which winds ahead, so dim to our imperfect vision
Is clear to God. Our fears are premature; in Him all time hath full provision.